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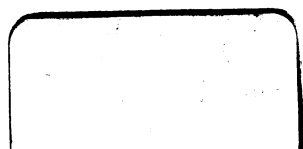
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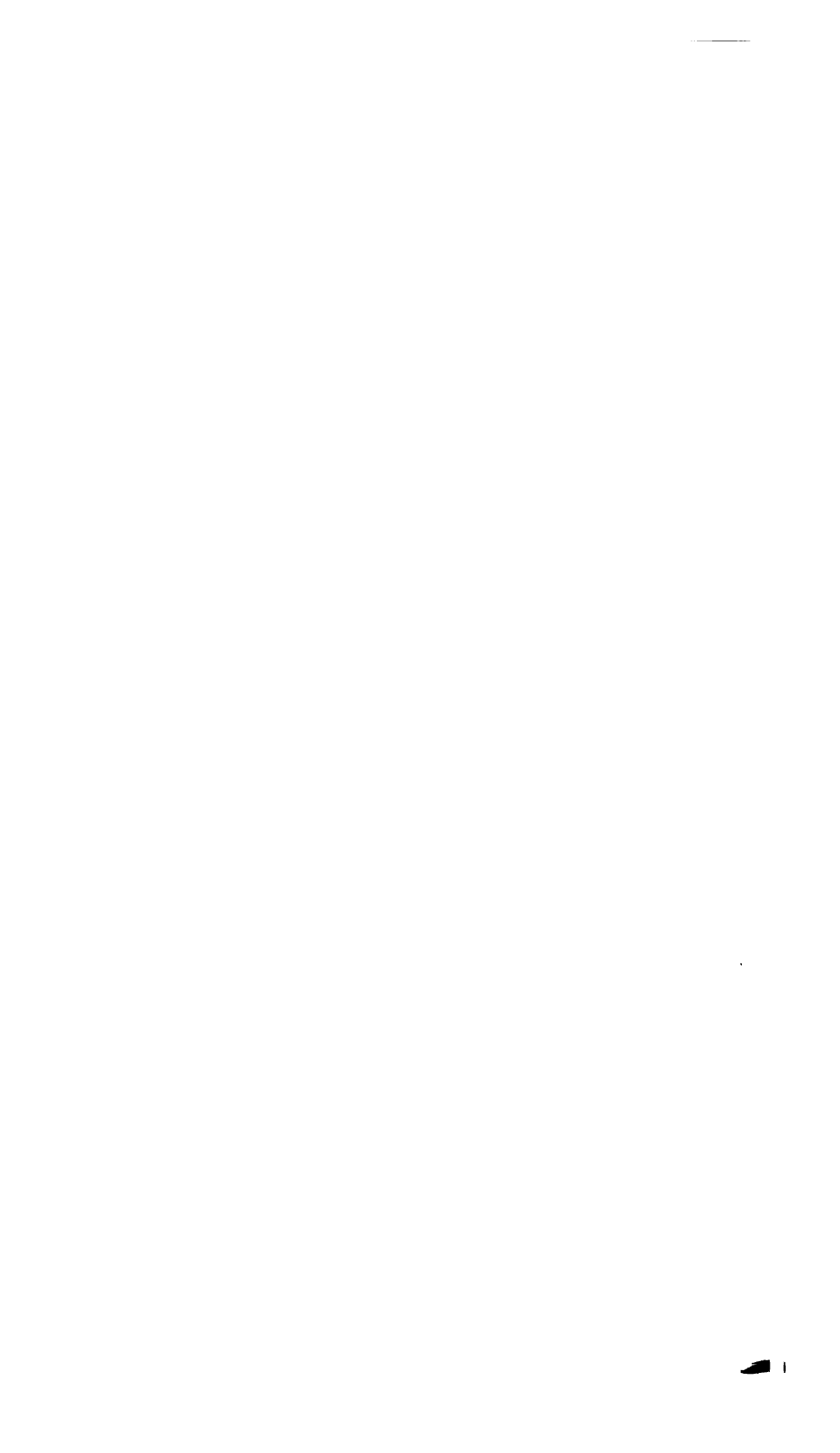
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MESSIAH'S PROPER DEITY,  
ARGUED  
FROM SCRIPTURE;  
ALSO,  
HIS ATONEMENT;  
AND THE  
DIVINITY OF THE HOLY SPIRIT:  
WITH A  
FEW STRICTURES  
ON THE WAY OF  
A SINNER'S ACCEPTANCE WITH GOD,  
AND ON SOME  
UNITARIAN PUBLICATIONS.

By N. DOUGLAS,

PREACHER OF THE EVERLASTING GOSPEL, GLASGOW.

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No weapon that is formed against Thee shall prosper, and every tongue that shall rise against Thee in judgment Thou shalt condemn. This is the heritage of Jehovah's servants, and their righteousness is of me, saith Jehovah. Cease, my son, to hear the instruction that causeth to err from the words of knowledge. Be not carried about with divers and strange doctrines:—False teachers bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. Whosoever denieth the Son, the same hath not the Father. There are certain men who deny the only Lord God, ~~our~~ our Lord Jesus Christ." Isa. liv. 17. Prov. xix. 27. Heb. xiii. 9. 2 Pet. ii. 1. 1 John i. 23. Jude ver. 4.

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GLASGOW:

Printed by D. M'Kenzie,

FOR THE AUTHOR, Sidney-Street; by whom it is Sold.

1807.

Universal Biblical  
Society.

## TO SUBSCRIBERS.

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As this work exceeds, by 64 pages, what was at first intended, owing to the reason assigned in the Introduction, the buyer will have 16 pages gratis, besides the blue cover, at the price of Two Shillings the copy, according to the rate of 48 pages promised for Sixpence. Every Christian, who allows the importance of the doctrine defended, will deem the above addition an advantage, as putting it in the author's power to do more justice to the subject; nor would he chuse to possess himself of that advantage to the author's material loss, that surplus having increased the expence of the impression about Eleven Pounds, besides the additional labour.—He once thought to have borne that loss himself; but some of the Subscribers assured him, that whoever wished to possess the publication, would frankly give the additional Sixpence, rather than he should sustain any such loss. The Extracts from a lately published Bible, and the Remarks upon them, were not intended to make any part of the publication, the author having seen that work only of late; but he thought it his duty to embrace the opportunity of warning Christians to beware of such attempts to subvert their faith.—Those who are in the habit of buying late publications, cannot but observe, that the matter contained in this tract might be easily extended into a volume of Six Shillings; and surely what is meant to defend our Redeemer's character, &c. thus put within the reach of the poor, who have an equal concern in the subject with the rich, cannot be deemed trivial by any, who feel their need of his salvation, and to whom he is precious.

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## INTRODUCTION.

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THE doctrines defended in this tract are allowed, by Christians in general, to be of the very last importance in religion; and as the tenets opposed to them at present unhappily very much prevail, the publishing of it cannot be deemed intrusive, unseasonable, or superfluous. Duty calls upon Christians, and especially on professed public teachers of Christianity, to contend earnestly, in the Spirit of the truth, for the faith once delivered to the saints, Jude ver. 3.

To the author's certain knowledge, many valuable characters have, by means of recent publications, been much stumbled and perplexed; while others have been led warmly to espouse and disseminate the doctrines contained in them. By this means, what Christians generally believe to be the way of truth, is evil spoken of; and the all-important doctrine of our blessed Lord's proper or essential Deity, and other truths connected with it, are either called in question, or boldly denied and reviled.—For the benefit of such, and to guard others, if not wanting to themselves, from being insnared by the specious and artful reasoning to be found in such writings, this essay, in defence of such radical truths, is humbly intended, and therefore submitted to the inspection of the Public. It may be also of some service to the friends of such doctrines, in leading them to see more fully the grounds of their faith on such points; and likewise to enable them to wield in their defence, as circumstances may require, the weapons which reason and Scripture furnish for the use of Christians; in the exercise of which, the honour and interest of truth make necessary they should acquire some dexterity.

In a period of public danger, when truth is attacked on various quarters, and in hazard of being suppressed by the boldness and address of assailants, on the one hand; and the timidity, indifference, or inexperience of professed friends, on the other, every Christian should aspire to be and act the true soldier; firmly determined to lay down his weapons of warfare only with the body. Let him make the trial when he pleases, he will find that the weapons of opponents are not to be resisted with straw or withes; and that it is necessary to be previously acquainted with their mode of attack, their pleas and subterfuges, in order to encounter them with success, with the very weapons which the Scriptures furnish. Here the wisdom from above is necessary to direct.

It is hoped that even those, who have embraced the Unitarian system, may find their interest in the attentive perusal of this tract. They are

certainly bound in duty carefully to examine whatever is urged against their views, with a candid disposition to receive what approves itself to their minds as truth; and to renounce whatever stands opposed to it. To decline such rational conduct, would be to give ground to suspect, that their system of doctrine has leavened them with the leading error of the Romish church—a fond persuasion of their own infallibility.—Truth is not diminished in value, nor should it in our acceptance and regard, by the infirmities, inconsistencies, or by the supposed, or even real, errors of some points, that may cleave to its defenders; for deny this, and who could have right to assume the task?

May not the author therefore persuade himself, that his differing in opinion, on a certain point, from some, whom, notwithstanding, he esteems and loves as Brethren, will not induce them to reject or depreciate the fruit of his labour, however imperfect, in defence of doctrines which he has the happiness cordially to believe, in common with themselves? Do we value the writings of Solomon the less, that he himself so far apostatised in judgment and conduct, as to practise gross idolatry himself, and countenance it in others? Or has even that circumstance divested him of the honour of being numbered among the sacred writers, and those venerable characters who typified the Lord of glory? Let the reader however rest assured, that he will not find any doctrine intruded upon him in the body of the work, besides what is announced on title-page. A certain class of readers will not be disobliged at the addition of some thoughts on the way of our acceptance with God, though this was not promised in the Proposal; the author deeming such an addition, however short, exceeding necessary in present circumstances, when many are led to build, in this respect, it is to be feared, on a foundation of sand.

Our Lord exhorts us to search the Scriptures, because in them we have eternal life, and because they testify of his glorious person, character, and work. Till these are savingly known and embraced in love, there is nothing of real value done in religion; for without knowing Christ for ourselves, and him crucified, our knowledge will only serve to puff up and place us at a greater distance from the salvation revealed in the gospel. No man knoweth the Father, with a comprehensive knowledge of his nature, but the Son, and no man knoweth either, in a gracious manner, but he to whom the Son shall reveal him; and none can, to valuable purpose, know the Son, but he to whom the Spirit discovers him in the glory of his character, the fulness of his grace, and in his ability and willingness to save to the uttermost. This is life eternal, to know Jesus Christ whom God hath sent, in what truly and properly constitutes him the Messiah, the true Son of God, that we might obtain redemption through his blood, even the forgiveness of all our sins. That blood was shed for many for the remission of sin; and without the effusion of it there could be no remission. It was by raising up his own body from the dead, which presupposed his death, that he evinced himself to be the Son of God with power, and fully established his claim to the character of Messiah; and his dying and reviving were necessary to his assuming the reins of the universe, and acting as head over all things to his church a trust and office that argue his supreme deity. A subject, therefore of greater importance cannot engage the attention of the human mind.

than that which solicits the regard of Christians in this publication ; whence our judgment should be formed upon it with the greatest coolness, circumspection, and seriousness.

It has been the author's care and study for years, to bring his own views, and those of opponents in this controversy, to the test of the Divine oracles, that his own faith, in such matters, might rest in the power of God, and not in the wisdom of man. And may he not make free to add, without incurring the charge of fanaticism, that his earnest prayers have accompanied his research, that the Father of lights, by the Spirit of truth, would be graciously pleased to lead him into this and all truth, and enable him to detect opposing errors? Without affectation or vanity, he may therefore say, that the reader may expect not to be put off with crude, indigested thoughts on the points in debate, or with sentiments merely borrowed from others. What he will find in these pages is the result of free deliberate inquiry ; for, though the author, from the period in which he began to feel the power of truth on his own heart, believed in our Lord as a divine person ; yet of late years he has paid more attention to the controversy between Trinitarians and Unitarians than ever, especially to the Scripture evidence of Messiah's true Deity. He has made it his frequent business to weigh the arguments on both sides in the balance of reason and truth ; and has made it a point neither to reject nor retain any of his own former principles, or those of others, without such trial. The doctrines opposed have not been judged or condemned without a patient hearing. Still he speaks as to wise men, revering their right candidly to judge what he saith, and praying they may judge rightly.

As particular attention hath been paid to the various turns the train of argument on this subject has of late taken, it is hoped the reader may find some things placed in a new, and, it is thought, more convincing light ; especially in the mode of deducing Scripture proofs. The author regrets, that he restricted himself, in his Proposal to the Public, within certain limits, by which he has been obliged to suppress many interesting things, that would serve much to elucidate the subject ; and to be short on the proof of the Atonement, the Deity of the Spirit, &c. Did he not indulge the hope, that the bringing forward the tract at the time, such as it is, might serve to contribute to the spread and success of truth, an object every Christian must have certainly at heart, he would not have troubled the Public with it, as circumstances at present rather forbid the attempt and risk.

As some professed Unitarians, before whom the author has had occasion to defend the Deity of our Lord, have been heard to remark, that whatever he has advanced on the subject, has only served to confirm them in their opposition to the doctrine of the Trinity ; may he not hope, that the candid Public will do so much justice to the arguments which he has adduced, as to find that they are not calculated to confirm the very doctrines which he has thus attempted to refute, but the reverse? He invites those to examine the performance who are taught of God, and submit their understanding to his teaching ; begging they would judge what he has written, and commend it to their friends, if thought worthy of commendation ; for the approbation of one such character will weigh more with him than the censure of many of an opposite class ; believing

that the wisdom from above is justified of her children, who are children of the light and of the day, and that none else are qualified for doing her justice.

In drawing up proofs of the Deity of our Lord, he has had recourse to a rule which all Christians should admit to be unexceptionable—the application to him of passages of the Old Testament, by the writers of the New ; and also his known official character and works ; which are so fixed and determinate, that we are in no danger of mistaking them. Merely to contrast these, without any reasoning from them, leaving the reader to draw the inferences after consulting them in his Bible, was all that was at first intended ; but, in transcribing the notes for the *Press*, it was found necessary to enlarge, and to advert to many things on which stress is laid, but did not enter into the first design. Though this enlargement of the first plan, obliged to study brevity on the other articles proposed, and to omit some extracts from modern publications, and remarks upon them ; yet was it thought of greater consequence to give so full a view of the proofs of our Lord's proper Deity, though very far from exhausting that part of the subject, than to reserve more room for the other points ; because that important doctrine, once established, these follow of course.

Should the reader find the references in some instances incorrect, which, it is hoped, will seldom be the case, let not this be construed to the prejudice of the work in general. In the fair copy, the references, in general, were compared with the text ; but mistakes will creep into proofs, notwithstanding every attention of the author.—Should some of the remarks be thought rather severe, he must make free to say, that in the close review of the subject, he often found it not very easy to suppress his indignation at the dishonour, which, in his view, the doctrines he combated, offered to God, and the injury they do to the souls of men ; —a consideration which sometimes impressed his mind very forcibly. And is it not proper to endeavour to impress the minds of others, when we see them to be in imminent danger ? That compassion, however, which flows from the love of our erring brother, and not any tincture of malevolence, so far as the author can know his own heart, led to such animadversions ; though he hopes a principle of loyalty to his Lord and Master chiefly stimulated in such cases. He can honestly say, that he has in no instance knowingly misrepresented the sentiments of opponents, nor drawn an unfair consequence from them, nor used one argument that did not appear to him of real weight, or merely for argument's sake. The triumph of truth, and that alone, he wished to keep steadily in his eye ; and how far he has succeeded, belongs to the reader candidly to judge.

Should any apology be deemed necessary for not adhering strictly to the laws of complaisance, when matters of infinitely greater moment appeared to be concerned, let him be permitted to make it in the words of Simeon and Levi to their father, which apply here with much greater force ;—“ They said, Should he deal with our sister as with an harlot ? ” —Should they deal with our Elder brother as with an impostor, committing a rape on his sacred character, and humbling it to their own level ? Gen. xxxiv. 31. Where a body of men, that act in concert, divide the



blame among them, if blame be incurred, the same tenderness is not due, in my opinion, as to an individual in a similar case. At any rate, should any blame, for remarking freely on what is published to the world, and pointing out what appears to be the dangerous tendency and consequences of it, have we not much more cause to blame such for making so free with the character of our best and greatest Friend? for they must grant, that we have an interest in the Saviour, as well as they, and as good a right at least to exalt his person and character, as they have to degrade these, their conduct appearing to us in that very light. Surely it is our duty, in such a case, to come forth to the help of the Lord against the mighty, not suffering our deference for men, like ourselves, to betray us into timidity or false complaisance in pleading what we believe to be the cause of God and man. This becomes the more necessary and precious, when the Lord the Judge is solemnly animadverting on the liberty taken with his word, character, and laws; for, in that respect, it is time for him to work, and sure it is time for his people to speak, and not act like dumb dogs that cannot bark, when the flock of Christ's pasture appear to be in imminent danger.

On such questions it is criminal to be Galilæan-like, to care for none of these things. Those who hesitate between two opinions, or are inclining to relinquish the belief of the Deity of their blessed Lord, and seek rest in the ranks of the armies of aliens, as the author makes free to call them, should seriously weigh the matter, and count the cost, before they cast the die, not knowing, should they rashly take that step in the face of admonition, but the Lord may say of them, "They are joined to their idols, let them alone, my Spirit shall no more strive with them." Such as have proceeded so far, that they are either ashamed to re-trace their steps, or continue to treat the doctrines which they have renounced, as the Jews did that of our Lord and his apostles, let them ask themselves, What are we to gain, should we succeed in establishing our scheme, even admitting it to be true? or what do we risk, should the doctrines opposed to our scheme be founded in truth? Certain danger presents itself on the one hand; but we may defy all the Unitarians in the world to prove from the word of God, that we run any risk for paying to Jesus Christ what they deem too much honour.

The author begs leave to address a few things to some of those with whom he has been lately in communion. Be assured, Brethren, the prevalence of your views, respecting the proper Deity of our Lord, &c. and your tenacity in holding them, with the perceptible advance, from one degree to another, of what I must be allowed to call dangerous errors, gave me great and frequent pain of mind. From what I have written to you, and so often expressed before you by word of mouth, you can be at no loss to know my views of the nature of Christian forbearance,—that it consists, not in indifference on either side to what is believed to be truth or error, or remissness in opposing the latter, or in avowing, declaring, and defending the former. In discoursing to you of the Christian duty of *forbearing one another in love*, I told you, that this duty was to be observed *in love to God*, who enjoins it;—*in love to our Saviour*, who exemplified it;—*in love to truth*, the unerring rule of faith and practice, and the only firm bond of Christian fellowship;—and *in that love or charity to our*

brother, which leads to seek his real good, by every eligible mean in our power, and will not suffer sin or error to lie upon him, without admonishing him of his danger;—and added, that every species of professed love to our brother, which overlooks any one of these characteristics of Christian forbearance, would convert it into a vice degrading to any professed church. When I came to learn, that your views of Christian forbearance were very different; that because some of you were willing to suppress in public their own Unitarian sentiments, they expected and required, that those who believed the proper deity of the Son and of the Spirit, should do the same, as a ground of union, and a bond of peace; upon which principle, you know, your pastor was publicly attacked for making free to declare his own sentiments in expounding Scripture. Against such conduct, and the principle from which it proceeded, when avowed, he remonstrated, as quite subversive of the duty which we owe to God, and to one another, and as amounting to a conspiracy against truth, and a tacit consent to bury it between both parties. Upon this ground, without hesitation, he resigned his charge; and still feels conviction, that in this he did his duty.

You came indeed to allow, that he should be at liberty occasionally to deliver his own sentiments, yet without attaching directly blame or danger to the opposite; and that he should use soft or modest language in declaring his own, or something to that effect. This could not, however, remove the bar to communion on his part; for we are not to be unequally yoked with those whom we deem unbelievers of very essential truths; nor to cast in our lot in any form with them, so as to prevent our bearing open testimony for what we believe to be such, and against whatever appears to us, upon due examination, to be of an opposite nature. A church that ceases to be, in our deliberate judgment, the pillar and ground or basis of truth, where it may be read and known of all men that resort thither, must cease to be, even in our judgment of charity, or at least to act as a church of Christ; and some who see it in that light would not scruple to call it a synagogue of Satan. How far truth and reason may sanction such a construction, in particular cases, deserves serious consideration.

You know, my continuing to preach occasionally among you, was on the express stipulated condition, that I should have the use of your place of worship on week evenings, to deliver some discourses on the points in debate, on which your attendance was expected. I return you cordial thanks for the frankness with which, in your letter, you have granted this favour; and pray the Lord may give you all an understanding, that you may “know him that is true—Jesus Christ, *the true God*, and eternal life,” 1 John v. 20. He needs no indulgence, or favourable construction of his titles and character; but he expects justice and impartiality on our part, in forming our judgment of his just claims, and possesses full right and power to demand and enforce that impartial justice from all his subjects.

Having some cause to fear that there were of you who had unhappily turned aside, into what I must deem, with my present views, and make free to call, crooked paths of error, I confess, that the hope of being the mean, under God, of reclaiming such, and counteracting what I believe to be the baneful influence of certain principles, to effect which is still my

heart's desire and earnest prayer, led me chiefly to take the oversight of you, and to persevere so long breaking the bread of life among you. But fearing that no small activity was used in spreading tenets, which I view as very prejudicial to the cause of true religion;—fearing also, that some were infected by them, and that while it was expected, and even required, I should keep silent on such topics, I saw my error in doing evil that good might come; and now feel conviction, and thus declare it, that persons so very diametrically opposite, in very essential religious principles, can enjoy nothing worthy of the name of Christian communion, by holding external church fellowship. And indeed, how can they expect the blessing of God on their association, or in faith pray for it, if it be not formed according to his word, their own conscience being judge?

So much I deem necessary to declare, in justice to truth, to my own character and usefulness, and even to those from whom I have felt it to be duty to recede; believing no professed agreement on one point, that rests same time on a different base, can reconcile opposition to others, justly deemed of far greater consequence, or inconsistency on my part. A little leaven leaveneth the whole lump; and it is much easier to unsettle and destroy the faith of some, than to establish it; for while the servants are asleep, others may be active and successful in sowing tares. What communion can light and darkness—Christ and Belial, the Messiah in whom I and others believe, with the Messiah believed in by Unitarians of every class, have with each other? The Lord is my witness, that my occasional services among you hitherto proceed, not from sinister or self-interested motives, but from a concern for the glory of God, the success of what I firmly believe to be truth, and, permit me to add, from concern for your salvation; for the continuance of these, in present circumstances, is at the expence of many painful feelings, which must be mutual in regard of those who think it their duty to oppose my sentiments. In respect of myself, I may ask with Paul, “Wherefore? because I love you not? God knoweth,” 2 Cor. xi. 11.

I earnestly beg you would re-examine the grounds of your belief, again and again survey the arguments against it, as well as for it, and those which are tendered to your consideration in this tract, and weigh all deliberately in an equal balance. Add humble but earnest prayer to God, for the light and direction of his good Spirit, to lead you to the knowledge and love of the truth as in Christ. Do not imagine that you cannot err, or, what amounts to the same thing, that you can be in no error in entertaining your present sentiments. It is incident to man to err; but it is characteristic of the genuine Christian to retrace his devious steps. The more apt any are to think they cannot be wrong, and to act, upon such supposition, the greater cause have they to suspect they may be wrong. If the author has expressed himself sometimes with assurance in the following sheets, it is only when the demonstration of truth warmly impressed his heart; fully persuaded the opposite, in that case, could not be true. Suppose not that you must be right, or are actually so, because you can find something to oppose to all that has been advanced on the other side; for you will own, that the Jews were wrong in opposing our Lord, and resisting all the evidence with which he spoke; and yet they were as much persuaded in their own minds that they were right

as you can be, and held many an hour's disputation with him, as they did afterwards with his apostles, in which they had always the last word; yet all was founded in error and self-deception.

Believe it, you have much at stake; for your determination on this controversy may be attended with the most serious and lasting consequences. Examine the subject then, as seeing Him who is invisible, and decide under the powers of the world to come.—I would gladly tender you a few additional friendly advices, which cannot here find place.—May the perusal of this tract prove in vain to none who are pleased to spend an hour upon it!—Whether professors in general, or those who attempt to subvert the faith which the author endeavours, in these sheets, to establish, hear or forbear, he indulges the hope that his Master has enabled him, by this well-intended essay, to deliver his own soul, and will deign to accept of it as a mite cordially given into his treasury, and as such recommend it to his disciples in future, whose favourable acceptance of his labours in the gospel of the grace of God he ardently covets.—Committing this work to the patronage and blessing of the Almighty, he remains a cordial friend to all that love the Lord Jesus in truth and in sincerity,

THE AUTHOR.

GLASGOW, September 17. 1807.

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*N.B.* Since the preceding Introduction was transcribed for the press, the author has had the opportunity of delivering some discourses, in the hearing of those with whom he had been lately connected in Church fellowship, upon these doctrines on which he and some of them differ in their judgment. He is happy thus to pay a due tribute to their conduct, for having frankly granted the use of their place of worship for that purpose, they have given their regular attendance all along, and their apparent close attention, manifested by the very objections occasionally urged; an instance of liberality and candour not often exemplified. Such conduct is the more praise-worthy, as the author has withdrawn himself from their communion, and is very sensible that he has at times animadverted on the views, which, he feared, were gaining ground among them, with a freedom and severity, that, on reflexion, hurt his own feelings, and so must have been grating to others. He gladly hopes, that their candour, in hearing and examining what they have heard from his mouth, will be farther manifested, in the cool and candid examination of this Tract, composed with particular view to their benefit; and he begs, that humble, earnest prayer to God, for his divine teaching, may accompany the perusal, that so far as it contains his very truth, they may be disposed to receive that truth in love.

Having often animadverted on the Socinian scheme in this work, and sometimes with what was deemed merited censure, the author thinks it his duty here to intimate, that his Friends have lately disavowed their belief of that system in his presence. So far he is glad; yet begs leave to

remark, that the Arian view, though it recede not so far from what he defends in these sheets, nativly leads, in his opinion, to the same result, and is built on the same radical principles.—To the honour of that people, and of their place in general, the author can say, that his ministrations, now for some years among them, have been so far encouraged, that he has not officiated, even for one single week evening, on which the audience was not respectable. What a contrast to the place where he has his fixed residence ! After the impulse of novelty had lost its force, the most interesting subject, previously announced, could scarce bring together to the number of twelve on a week day evening ; so little does the spirit of free and candid inquiry prevail. A consistent avowal of the conviction of truth, after professing to have seen its evidence and glory, and tasted of its sweetness, is another circumstance in which the disparity strikingly appears. Contrasting the inhabitants of both places in general, one would think they did not belong to the same generation.

If there are who are carried about with every wind of doctrine, it is not always, perhaps not often, to that quarter, to which the wind of rational conviction directs, if the tide of worldly emolument and applause roll not the same way. Exceptions however are to be found ; but, ah ! how few are valiant for what they themselves own to be the truth ! How few will encounter the reproach of men, for the glory of God, and the success of what they profess to believe ! If our Lord will be ashamed before his Father of those who are ashamed of his character and words before men, where shall such hereafter appear ? With many it is of little moment what they believe ; if it be truth, they hold it in unrighteousness, and are strangers to the divine virtue and pleasure of confessing what they believe to be such, while it happens to be unpopular. Should such, however, be doomed to remain dumb, like Zacharias in a similar case, not opening their mouth in the praise of God, till what they decline to believe, upon sufficient evidence, or, believing it, neglect to confess, be realized, they will be sufficiently punished, and have abundant cause to condemn their incredulity, or dastardly conduct. But the author leaves them to their own reflexions, and to their Maker, to animadvert on their conduct in what manner seemeth him good.—Relative to the points in debate, so very interesting in the Christian system do the proper Deity and Atonement of our Lord appear to the author, that remove these from the articles of our faith, and, in his deliberate judgment, the salvation revealed in the gospel goes with them, just as the superstructure must fall, if the foundation on which it rests give way. “ He that hath the Son, hath life ; and he that hath not the Son of God, hath not life,” 1 John v. 12. This must mean, He that believeth on the Son of God, as revealed in the oracles of truth, hath an actual interest in his salvation ; but he whose Messiah is in whole, or in part, merely the creature of human wisdom and fancy, has no actual interest in the true Saviour, no part or lot as yet in his salvation.—That Paul counted faith in our Lord’s death as an expiation for sin, a leading article of Christian truth and duty, or, as the very basis of our hope—an article that harmonizes the whole word of God, appears from what he says of it—“ I delivered unto you *first of all*, that which I also received, how that Christ died for our sins according to the Scriptures,” 1 Cor. xv. 3. From this declaration it is manifest, that

the doctrine which teaches that our Lord died for our sins, or as a sin-offering, has the sanction of the holy Scriptures; and that the doctrine which denies this, stands condemned by that unerring standard. That "he might sanctify the people with his own blood, Christ suffered without the gate;" whence, it is evident, there could be no sanctifying or setting apart for God, a church from the world that lies in wickedness, had he not suffered, according to the Scriptures, to the effusion of his blood, or the surrender of his life as man, as a ransom for all, for the remission of sin. The vail by which the minds of the Jews are blinded to this day, in reading the Old Testament, is only done away in Christ, or by receiving proper scriptural views of his character, death and work, 2 Cor. iii. 14.

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#### ERRATA.

Page	14,	line	9.	for know, read knew.
—	45,	—	49.	— service the, read service of the.
—	48,	—	45.	— had, read he had.
—	68,	—	4.	— works, read designs.
—	76,	—	11.	— referred, read referring.
—	106,	—	40.	— Father, read the Father.
—	159,	—	2.	— that he might, read that we might.
—	160,	—	8.	— Note, perceptive, read preceptive.
—	178,	—	35.	— its, read their.
—	181,	—	50.	— be many, read may be many.

#### EXTRACTS.

—	1,	—	21.	— send, read set.
—	7,	—	6.	— terms, read term

# MESSIAH'S PROPER DEITY,

U. C. U. C. U. C.

When Pilate asked our Lord, *What is truth?* he waited not for an answer; whence the result was, that, notwithstanding all his reluctance and struggles, he was at length induced to sentence him to be crucified. A candid disposition to know, and patiently examine, whatever truth we desire to learn, is certainly necessary to the attainment of it. True Christian candor disposes to follow truth whithersoever it leads us, and that for its own sake, and in due deference to him who hath made this our duty. It demands we should act the part of an honest, impartial jury, that deliberately examines both sides of the evidence, carefully compares and weighs their comparative merit, and forms no conclusion without previous mutual consultation, and minute attention to the facts that have been adduced in evidence before them, and are stated on record to which they have access. To him that determines in a cause so important as that of religion, before he thus hear it, it is folly and shame, as Solomon observes; for such rash determination is expressive of the former, and will sooner or later produce the latter.

Truth of every kind hath God for its author, source, and fountain; for he is the Father of lights, in whom is no darkness at all. Every religious truth is precious, as having a connection with the moral improvement, and future state of mankind. Of all religious truth, that which immediately concerns the character of God, and of our Lord Jesus Christ, is certainly to be held in the highest estimation, as our religion is genuine, and availing to salvation, only so far as that is properly understood, and duly experienced. Without the knowledge of this, as the wise King of Israel speaks, the soul is not good—is not fitted to answer the great end of its existence, and can enjoy in itself no real rectitude and happiness. Every attempt to direct and aid the inquiries of Christians on such subjects, if conducted according to the unerring rule of truth, certainly confers an obligation, and may be of essential service, if we are not culpably wanting to ourselves.

To aid those who are really in quest of religious truth, in forming their judgment of some of its most important branches, and to guard them against what appears, upon due examination, to be the fatal tendency of some writings in the hands of the Public, the author of this small tract offers his service to those who may not have access to a more full illustration on the points discussed. He humbly hopes the reader may find these placed, if not entirely in a new, at least, in what appears to him, a more convincing light. Some arguments will be found, that never occurred to the author in the course of his reading on the subject. Let it also serve as an open declaration of his own views on the subject, till, if the Lord please, he have it in his power to submit to the Public a more particular defence of some of those doctrines which have been so long most surely believed among Christians. This appears the more necessary at present, as many may be induced to think his views harmonize on such points with those of some late advocates for the restitution of all things. He does not intrude his views on the Public, under the idea that he is one whit more infallible than the weakest of his Christian brethren; for he writes to those that know the truth, and wish to follow on to know it, as to wise men, let them judge what he has advanced, and receive it so far only as it approves itself, upon due examination, to be of that God; who cannot be supposed to mislead his creatures by his word. Nor does he publish his sentiments on such topics, because they happen to be popular, having learned to call no man, or body of men, be they ever so wise, pious, and learned, master in this respect; but because in his conscience he believes them to be supported by the fullest evidence in Scripture, and to be of the very last importance to the chief concern of human kind. In examining the opinions which he combats in this tract, he resolved to embrace them as truths, did they approve themselves as such to his understanding, upon cool inquiry, and to avow his belief, however much this might expose him to reproach.

Some have made up their mind on this important subject, and seem positive that they are and must be right, whence they chuse not to read or hear what may be urged against their views. Others, who proceed not this length, seem yet to think that the evidence is so equal on both sides, that there is no coming with certainty at the truth in either; whence they give way to scepticism, one time inclining to believe the proper deity of our Lord, at another regarding it as very doubtful. It is hoped, that in the sequel it will satisfactorily appear, that the evidence of Scripture lies wholly on one side; and indeed, it is impossible it should be otherwise, else that rule of faith would be contradictory. If one deliver his views with that modesty and humility, which are becoming in a being who is liable to err, when discussing such topics, some are ready to object, that he is not firmly persuaded himself of the truth of what he undertakes to defend. If, on the other hand, he express himself with assurance, he is branded as dogmatic and uncharitable, especially if he attempt to represent the danger of the opposite opinion. As truth and error must have an opposite effect on the human mind, if we neglect to point out the nature, and warn of the tendency of what we believe to be the latter, we act as inconsistent and criminal a part, as if we should keep silent when we



see a man about to drink a cup of poisoned wine. Whoever is persuaded in his own mind, that he has God's word, should speak it freely as his word, yet without assuming to himself airs of authority; but he who hath a dream, or what he is not fully satisfied is divine truth, let him speak it as a dream, or as a matter of mere private opinion.

Since the professed belief of our Lord's proper deity, and the paying him corresponding honours, is represented as so very criminal and pernicious, it is proper to examine whether there be any just ground for such a representation. Do we not find the highest intelligent creatures commanded in Scripture to worship him, and instances of such worship actually paid him? Where is there any line of distinction drawn in the word of truth between the worship due to the Father, and that which is commanded to be given the Son? for of supreme and subordinate divine worship we find not the least trace in Scripture. Let others stand in awe of paying him divine honour, if they will; but for my own part, I can freely say, that in the highest honours I have ever paid him, according to these precepts, Render honour to whom honour is due—Render to God the things that are God's, I am ready to own, that, so far from exceeding, I have greatly failed in shewing him that honour to which I believe he is justly intitled, and have never reproached myself for imploring his help, or trusting in him for salvation; which could not have been the case, had I the least suspicion on my mind, that he was no more than a creature. Are there not many who can make the same acknowledgement?

But we can easily adduce Scripture authorities, that make it criminal and dangerous in the extreme, to refuse him what is justly deemed divine honour. Is not this the command of God, that we should believe on the name of his Son Jesus Christ? 1 John iii. 23. Is it not said, He that believeth not is condemned already, and the wrath of God abideth on him, ready to give the fatal blow, that level the cumberer of the ground with the dust? When it is said—"There is no condemnation to them that are in Christ Jesus," it is evident that those who are not in him are under condemnation; which is the case of all but real Christians. And did he himself say to the Jews, "If ye believe not that I am he, ye shall die in your sin?" To believe in him, is to rely on, and confide in him as our Lord, our Saviour and portion; yet we are forbidden to place any such trust even in the highest creature. We are however expressly told, by the Spirit of prophecy, that in Messiah's name, that is, in himself, shall the Gentiles trust.

That faith in him, without which men shall die in their sins, must surely include a receiving the divine testimony respecting him, our believing that he is possessed of such divine properties as justify our unreserved trust in him, and fit him to bear the government of the world, or to be head over all things to his church, and to be a foundation on which the whole superstructure of mercy solidly rests, and that fit him to act the part of the Judge of all the earth, and the Maker of all things new. The distance between the highest possible creature and God himself, must always remain infinite. Is there no absurdity then in supposing, that a creature can be qualified for all this? To believe in him as the Messiah appears to us to include this and more; but that any inferior to the

true God should be capable of all this, is no less irreconcilable to our reason, than any tenet in the Alcoran, or in the creed of Rome. If it be dangerous to die in our sins, or to be condemned, and to have the wrath of God upon us, or in full force in the threatenings of the word against us, then it is dangerous not to believe in the Son of God, as revealed in the oracles of truth; and may we not add, that he who denies him, brings on himself swift destruction? Is there any argument to prove, that this denial does not extend to his whole revealed character, whether original or derived? What side then would a wise man chuse to take, that which exposes to certain and imminent danger, or that which is nowhere forbidden or threatened in Scripture?—Does not our Lord require of us a faith in himself, similar to that which the disciples had in God,—a faith that includes unlimited trust and dependence?—“Ye believe in God, believe also in me.” John xiv. 1. Shall it not be the grand result of the exercise of Messiah’s judicial power and authority, to bring all men to honour him, the Son, even as they honour the Father? Ch. v. 23: Does not the honour due to the Father include direct, divine worship? and is not an equality in this plainly included in the phrase *eque as*? If Messiah will bring all men to this, or if his derived power and character are to be exerted and displayed to bring all to honour him, even as they honour the Father, or are bound to honour him, can it then be a crime now to render him such honour, seeing he shall finally receive it? Does not this appear to be the very test of our faith in him, and subjection to his authority?

The expedients employed by our opponents in this controversy, with view to adjust the honour due to the Son, according to them, that it may not interfere with that which we owe the Father, appear to us equally disrespectful to both. They seem plainly to imply a suspicion of a kind of jealousy on the part of the Father, as if he could not bear, that his only begotten Son should receive from his creatures, who are also the subjects of that very Son, any honour bordering on that which he claims to himself, or that may be assimilated with it, though it be testified of him that he is faithful in all his house, or household, as a Son. Does not this represent him too like an old capricious king, who dreads that his Son may supplant him in the hearts of his subjects? and does it not also imply, that Messiah is capable of acting the part of an Absalom? Can men think God to be like feeble mortals, ready to be jealous, and to execute his vengeance, should mankind exceed in honouring a Son, whom he himself hath so highly honoured, and into whose hands he hath committed them, as their immediate Judge, Ruler, and Saviour? Or do they think that the Son was not careful enough of his Father’s glory, which must have been the case on certain principles, by his not properly defining the degree of honour which is due to himself, as distinct from that which is due to his Father, and by receiving acts of homage, even when on earth, that cannot be distinguished from those that peculiarly belong to God?—Let our opponents say, if there be any thing in our doctrine capable of such a construction, they themselves being judges. What hurt can then arise from believing our Lord’s deity, and paying him divine honours, seeing it cannot be proved from Scripture, that God hath

threatened to punish our paying him too much honour, were that possible, seeing we have no right to view him as apt to be offended at our paying such respect to his only Son?

A system which appears, almost at first view, to sink our Lord's prophetic character, in point of fidelity to his Father, and the souls of men, how that of the false prophet Mahomet, surely deserves to be coolly examined, before it be admitted as Christian. That impostor disclaimed divine honours from his followers, which he transferred to God alone; and in the Alcoran he has left nothing that can be construed into a claim of such homage from those who embrace his religion. But can we say so of Jesus Christ, who received such expressions of faith from his disciples, as implied his true and proper Deity, and taught them to record the same in their writings, for our direction and imitation? But how can we justify him in this, if proper Deity do not belong to him, any more than to that great deceiver? I see not how the Jews, and the high priest, could charge our Lord with blasphemy, for calling God his Father, and make this a leading part of their accusation before Pilate, if he never claimed the character of Sonship in a higher sense than that which Unitarians allow him; it appears not to have once signified, that they had misunderstood him on that material point. If their system be true, he deserved to die as a blasphemer, because he expressly called God his Father, and asserted co-equality with him, in a sense which the Jews construed into a claim of equality with God; and yet allowed the justice of that construction by their reasoning. What shall we then think of a scheme, the leading principles of which appear, in their native construction, to justify the blackest crime that ever was committed on earth, the murder of the Son of God? But those who hold such principles do not see such consequences in them, and reason why we should entertain charity for their persons; but no reason that we should extend that charity to such tenets as appear so subversive of truth and true godliness.

That the Father himself should call Messiah God, in a direct address, and that in a sense which distinguishes him from all that are called gods, and intitles him to their divine homage; and yet that he should not be so called but in the sense which those are, who are not gods by nature, which excludes all idols, appears to me very unaccountable. Should we say of any person that passeth on the street—There goes a man, but he has not the nature of man, would not every one that heard us, be led to conclude that we meant to degrade him, and that we knew him to be destitute of anything essential to human nature? Those who must own that Messiah was called God, even by the Father, who ought not to be supposed to have used that term in an improper sense, and yet maintain, that he has not the nature of God, or is not a real partaker of the divine nature, in a sense equal to himself, must then speak of him in very degrading language, when they apply the term God to him, and make him specifically one of those idols, gods that are not so by nature; but have sprung lately up, and have all their supposed deity from human consent. Christ cannot be degraded, but at the expence of degrading the Father too, whose express living image, or character, he is, so that he who seeth the Son, in the sense that we give him faith in him, or who hath a proper knowledge of his revealed cha-

racter, seeth the Father also, or attains a proper, saving knowledge of his true character; that in substance being the same.

Does the title, *Jehovah of hosts*, belong to Messiah, as appears from Psal. xxiv. 10. Isa. vi. 3. compared with John xii. 37—41. and many other passages of Scripture? and shall we deny him the possession of what that title implies, or the divine honours which are annexed to it? In the xivth of Zechariah's prophecy, we see what is ascribed to him; for his appropriate, official character, forbids us to apply it to any other. The period of Jerusalem's destruction is called the coming day of Jehovah; v. 1. for it was his province, as their King, to punish them as his rebellious subjects. Hence it follows, v. 3, 4. "Then shall Jehovah go forth and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives," &c. Though, as their King, he employs the nations to chastise his people, when necessary; yet it becomes him, as their King, also to receive their submission, when the correction inflicted hath its perfect work, and to punish the nations that have treated them with cruelty, and rejoiced in their calamity. As these things pertain to Messiah's office, and relative character in regard of his people; so it is proper to be said of him, and not of the Father,—His feet shall stand upon mount Olivet; which will, in all probability, be actually realized, when the prophecy is accomplished, and when Messiah shall be manifested to Israel. To him only applies what we find, v. 5, 9. he being the Jehovah who shall be King over all the earth, the one Jehovah, who shall in that day be owned as such, and his name to be one, not as now made by many to be distinct from whatever that name imports. "Jehovah my God," says the prophet, or the church, "shall come, and all the saints with thee."

He is the Jehovah who will smite all the people that have fought against Jerusalem, v. 12. The King, the Jehovah of hosts, whom all that remain of the nations, undestroyed by his judgments, shall annually worship in Jerusalem, and there keep the feast of tabernacles, in the grand Sabbatical year, or millennial period which shall conclude the present dispensation, v. 16, 17. The nations of the earth had no concern in the Jewish feast of tabernacles, that being confined in its celebration to the lineal seed of Abraham, and the proselytes to their religion, which ascertains that the completion of this prophecy belongs to some glorious period under the gospel-dispensation, as distinguished from that of the law. And is not Messiah the Jehovah that will smite the heathen, that go not up to keep the feast of tabernacles; v. 18. and, of course, the Jehovah to whom all things in Jerusalem shall be dedicated—the Jehovah whose own the house, temple, or Church, is, being his palace, and the seat of his empire and special residence; for upon the bells of the horses, and every pot in Jerusalem, and Judah, shall be inscribed,—Holiness unto Jehovah of hosts, as much as anciently on the golden bowls before the altar. In the last verse of the chapter, he is twice called Jehovah of hosts, the mighty Captain, or leader, of all the armies in heaven and on earth, who makes war on the nations and kings of the earth, and subdues his enemies to himself.

In these remarks, I have made use of Messiah's official character, as a

key, to ascertain who that Jehovah is, that will in due time realize the whole, and receive the due, the divine homage of his subjects. The reader can apply the same key to other portions of Scripture, and find it a mean of guarding against errors on the right hand, and on the left.— Since the Father bears no official character, and performs by himself no official work, let us beware of wresting any portions of Scripture, which must be at the expence of making truth contradict itself, to evade the plain and full testimony which they bear in favour of Messiah's divine claims. Is it possible to commit treason, or rebellion against this King of kings? Let all see to it who employ their ingenuity or learning to explain away his essential character, and rob him of all its annexed honours, and mankind of all that dignity, security, and blessedness, which flow from the proper exercise of it. How far such conduct can be reconciled to the due exercise of that love which all men owe the Redeemer, to whom his character is revealed, let reason itself judge. It is not the nature of love to depreciate the character of the object beloved, and torture the plainest language in the charter of his rights, to cut off his claim to his native honours. If this object employs all his original and acquired virtues for the good of those who are bound to love him, the attempt appears not only unjust, but ungrateful. No wonder, then, Paul said, "If any man love not the Lord Jesus, let him be anathema maranatha." It is not enough to say, We love and honour him, if our conduct evince not the truth of such sayings.

Since those of the Unitarian persuasion make free in some of their writings, to brand those who believe in the proper deity of the Son and of the Spirit, as guilty of idolatry, of corrupting primitive Christianity, and the like, let them permit us freely to tell them, that convinced the Messiah they set up is no more the true Messiah, than these of whom Samaiel speaks, Acts v. 36, 37. we cannot view him in any other light than an idol, and them, for the pains they take in framing him, too like Aaron and the tribes of Israel, in regard of the golden calf, makers of an idol that will perish from off the earth, and from under the heavens of the Lord. May he hasten the time, when they themselves shall cast this idol of theirs, however precious now in their esteem, to the moles and to the bats, saying, What have we to do with this idol—with this Messiah; that is unable to save? If we err in this construction of their conduct, in this particular, let them prove us liars, and our arguments nothing worth. Some farther general remarks may be of service, before I proceed to connected direct proofs. If the common doctrine, relative to our Lord's deity, merit the character given it by some late Unitarian writers, it has too long gained the assent of Christians. It is branded as debasing Christianity for ages,—as leading into the superstitious practice of offering divine worship to other beings, real or imaginary, beside the only living and true God;—that it is doubtful if believers in the proper deity of Messiah, can be viewed as worshippers of the true God, or be entitled to be regarded as Christians, by their life and deportment ever pious and exemplary. It is certainly of moment to examine the validity of such charges; and, if found unfounded in reason and Scripture, let

them recoil on those with whom they originate, while the accused are acquitted.

The unity of God is certainly a principle of revealed religion, maintained in common by Unitarians and Trinitarians, though, when they explain themselves, they view it in a quite different light. The former place it in personal individuality, restricting this to the Father; and the latter in the intimate union of Father, Son, and Spirit, in the one divine nature, common to all the three. It is certain the latter view best accords with the nature of every other union with which we are acquainted, of which unity is the abstract idea. Can unity exist without union? And what is union, but the intimate connection of two or more objects, so as to answer some valuable ends that could not otherwise be attained? The meaning of the verb to unite, and the use of the figure first in arithmetic, called the unit, because it connects all the other to itself, and is found in them, may lead us to the true import of the term unity, which is entirely lost in the Unitarian scheme, to the plain contradiction of that assumed title, which it does not appear to belong to those that appropriate it to themselves. The more noble the nature, and the more similar the properties, of the objects united, the more perfect the union. As the divine nature alone is absolutely perfect, so those who believe in the proper deity of the Son and Spirit, in consequence of their union in that nature, in common with the Father, ascribe to God an absolutely perfect unity.

What Unitarians would infer, from the declarations of Scripture, that assert the unity or oneness of Deity, is not at all to the purpose, unless they could disprove the above view of unity, and shew that the divine unity is a direct contrast to that of every other which can exist in the universe. From those declarations of Scripture—"Hear, O Israel, the Lord thy God is one Lord—Thou shalt have no other God but me," and "To us there is but one God, the Father,"—a late writer infers—"We need not hesitate to reject, as erroneous the Trinitarian hypothesis, with all its perplexities." It is possible to darken the counsels of Heaven, by the efforts of the wise and prudent, and to represent them as perplexing and ridiculous. But we hold with Paul, that the foolishness of God, or these doctrines and works of his, to which human wisdom not seldom attaches that epithet, is wiser than men, or all that human beings can substitute in its place. The scheme that brands the belief of Christ's proper deity with perplexities, is itself fraught with such; and while it professes to receive the testimony of Scripture, it imposes on us the task of believing that they reveal contradictions, of admitting that a creature is the Creator, that a mere man of our own order, is infinite in knowledge, universal in presence and agency, unbounded in power, the foundation and chief-corner stone of the restored temple of mercy, and Head over all things to his Church.

Much as those who adhere to the doctrine of the Trinity differ in their views from such as are of the Unitarian persuasion, the point of debate between them, in this controversy, is not, Whether there be a God, the Creator and upholder of all things, or whether there are more Gods than one,—or only one living and true God; for our opponents and we are fully agreed, that the belief of the being of God is the very first principle of rea-

tion, and the basis of every other, and also that revelation ascertains his unity, to which reason can have nothing valid to object, and that as a first principle, however much mankind may have been divided in theory and practice relative to this fundamental truth. So much, indeed, do they and we accord in these radical principles, that they have assumed to themselves, and seem desirous to engross, the title of Unitarians, as if they alone maintained the true unity of Deity.

All consistent believers in the proper or real deity of the Son, and of the Holy Spirit, hold that there is, and indeed can be, but one only true God, who is without beginning of existence, immutable in his nature and purposes, unbounded in his perfections and presence, and circumscribed in his universal agency only by his own will and pleasure. We find the unity of God asserted, Deut. iv. 35. *The Lord, he is God; there is none else besides him:* and Deut. xxxii. 39. *I, even I am he, and there is no God with me: I kill and I make alive, &c.:* which procedure exclusively belongs to Messiah's official character.—The acknowledging of more gods than one is expressly prohibited, Deut. v. 7. *Thou shalt have no other God besides me.* This was the uniform doctrine of the patriarchs and of Moses, and also of the Jewish church in subsequent ages, when not perverted to idolatry. The prophets are every where in their writings no less expressive in maintaining the unity of Jehovah, the God of Israel, every deviation from which they condemn and denounce; Isa. xlv. 6, 8. *Besides me there is no God:—Is there a God besides me? yea, there is no God, that is, no God besides or distinct from the God of Israel; I know not any.*

The same is the invariable doctrine of the New Testament, Mark xii. 2. *There is one God, and there is none other but he,* no God besides him, the prophet expresses it. And 1 Cor. viii. 4. *There is none other God but one.* In the belief of this radical and essential principle of all true religion, we are as explicit and avowed Unitarians as those who oppose us, and much more so than many of them, who think proper to conceal or disguise their sentiments, to avoid the reproach still attached to these by the bulk of Christians. As we view the matter, that title is ours upon much better grounds; the unity they ascribe to the Divine Being important, in our opinion, no proper unity, but rather being subversive of that true and proper unity which the Scriptures appear to us to ascribe to God. When the Lord of old said to his people,—*Hear, O Israel, Jehovah thy God is one Jehovah;* he surely would have them to form their judgment of the God of Israel from his own word, and to believe what he was pleased to reveal of himself, or of his true character, as the ground and rule of their faith on that most interesting point. If it can be proved, from the writings of the Old and New Testament, that Messiah himself is the God of Israel, and that there is no God besides him, which I verily believe may fully evinced; then it must be granted, that He and the Father are one, in regard of supreme Deity, though distinct or twofold in respect of what is usually called their personal or relative subsistence; in which view they are two. If this be not admitted, upon the full evidence of the testimony, it thence appears necessarily to follow, that the Father is not the supreme God, and that the title Jehovah, which is expressive of Supreme Deity, does not properly belong to him, but to the Son;

for there cannot be two Jehovahs, the one totally exclusive of the other, and essentially distinct in nature and perfection.

I cannot help thinking, that, did men receive the testimony of Scripture, on an article of such sublimity and importance, and did they not give such range to their fancy and language, in devising and expressing difficulties in the report of that testimony, the controversy between Unitarians and Tripitarians had never been heard of in the world. The former exclaim—How can these things be?—how can three persons be one God? And the latter, to satisfy them, if possible, and remove this seeming difficulty, attempt solutions, and definitions of what they own to be above their reach; and so the subject, otherwise plainly enough revealed in Scripture, is darkened or perplexed, I may justly say, often by word without knowledge. Unitarians avail themselves of the defects and diversity of views that unavoidably attend human attempts to define and analyze so sublime a subject, and dexterously retort these, as so many unanswerable objections, against the doctrine itself; forgetting that their own continued opposition, and metaphysical subtilties, in their endeavours to evade the plain assertions of Scripture, in proof of the doctrine, or to perplex and embarrass its evidence, have led to these very attempts, and that the defects, and different modes of explication complained of, must arise from the very nature of the subject, when men go beyond the bounds of what is plainly written, and attempt to account for the mode of that adorable Being's existence, who is allowed by all parties to be incomprehensible. Owing to this liberty in the mode of attack and defence, by which the attainment of truth is greatly retarded, the establishment of the point in debate, by the plainest portions of Scripture, and the most cogent and conclusive arguments from them, passes with many for nothing, while they are furnished, in polemical writings on the subject, with subtle evasives, or solutions that can be converted into such. Let an anxiety to meet opponents in their own way, be the writer's apology, if at times he make use of arguments which he would otherwise rather avoid. With regard to all, we may too justly say, Vain would be wise beyond the portion of knowledge attainable in the present state, even while we too much neglect that which is placed within our reach, and may be essential to our salvation, yea, the practical part of religion. We should not forget, that in regard of innate ideas of God and divine things, we come into the world, as Solomon expressed, like the colt of a wild ass.

That there is but one only living and true God, Unitarians and Tripitarians, so called, equally maintain; for the only question, on this point between them is, Who, or what is this one true God? whether he be exclusively the person called the Father of our Lord Jesus Christ, or Three spoken of in Scripture under the relative titles of Father, Son, and Holy Ghost? Our opponents maintain the former view, confining proper Deity exclusively to the Father; but those who plead for the real Deity of the Son, and of the Spirit, hold the latter, maintaining, that it is peculiar prerogative and glory of the God of Revelation to be three in his existence, and that this threefold, or ternary existence, constitutes the true Scripture unity of the one living and true God, who subsists equally in the Father, in the Son, and in the Holy Ghost, there be



no division, or communication of the divine essence, either appearing to be inconsistent with its infinite fulness, and absolute perfection. But on a subject so sublime and incomprehensible, we, who cannot unriddle the mysteries of our own nature, should speak with great caution and diffidence.

When some of our opponents find themselves hard put to it, in accounting for the ascription of divine perfections to Messiah in the New Testament, they allege that we know not to what extent God may endue a creature with his own excellencies. But is not this saying upon the matter, that there is no criterion by which God can be distinguished from his creatures, the very reverse of which we are taught in Scripture—that they may so nearly resemble him, in the possession and exercise of certain divine attributes, that it is hardly possible to draw the line? Does not such a supposition lay a foundation for idolatry, if it do not actually amount to a vindication of that crime? What God might communicate to any creature, he might, if he pleased, communicate to every other of the same species, that resting wholly with the exercise of his own volition. The most glorious creature we can conceive must still be finite, dependent, and limited in its presence and agency, the reverse being the peculiar prerogative of Deity; and, consequently, the distance betwixt such a creature and the Divine Being, in nature and every excellency, must be infinite, and also remain so, suppose its improvement ever so rapid and great; which very improvement serves only to mark its mutability, and the scale of being to which it belongs.—Why should men be at such pains to evade plain truths, and seek refuge from the full blaze of its evidence, in notions that carry with them palpable contradiction, and all this because the obvious verdict of truth, cannot comport with their favourite systems, and requires to mortify that pride of intellect, which leads the creature to dictate to his Creator, what is fit and proper he should be in himself, and in the revelation which he hath given of himself to the sons of men? Our province is to learn, not to dictate, humbly receive and improve what the Lord speaks, not to make him speak what we please.

If we can prove, from the writings of the Old and New Testament, that Messiah is Jehovah, God of Israel, though not to the exclusion of the Father and the Spirit, and that he too is called the Father, even the everlasting Father; then our opponents must grant the unity for which we contend, which makes the application of all the divine titles common to the sacred Three, or exclude the Father of our Lord Jesus Christ from being Jehovah, God of Israel. And how can we evince that Messiah is not intended, or included, where God is spoken of under the relative term Father, and called the one God of Christians, seeing he so expressly sustains that relative character? Unitarians, in all their reasonings, seem quite to forget that he bears any such appellation in Scripture, when they appropriate the term to the Father, to the total exclusion of Christ. God's paternity appears to have an immediate respect to Messiah, his true and only Son; and Christ's paternity appears to be derived from his relation to his creatures and subjects, and chiefly from his renovating agency in making his lapsed offspring new. His paternity, as commensurate with all ages, is plainly asserted, Isa. ix. 6. "His name shall be called The mighty God, the everlasting Father." Ought not his people then to

know, and acknowledge him by this, as much as by any other of his titles. What right can we have, in the name of truth, to exclude him from every passage where the term Father is applied to God, seeing both terms are here connected, as his legal titles; whence we are bound to own him as our mighty and everlasting God and Father, and, from what occurs elsewhere, as the great God our Saviour, who testifies of himself, *I am the Almighty*? And are not all those, who are the children of the Resurrection, one of our Lord's official titles, hence called the children of God?

In the sequel, full proof, it is hoped, will be given, that to Messiah are ascribed in Scripture all the titles, attributes, and prerogatives of Deity, and also all the works and worship that are peculiar to God; whence our opponents appear to me to be reduced to the necessity, this point being made good, even on their own admitted principles, of either allowing that the Father and the Son are one, in the sense that imports unity of nature,—or that they are two distinct supreme Gods, which the Scripture testimony makes them on their scheme, it denying any such union. If the Old and New Testament afford full and sufficient proof of the above, the only criterion by which to distinguish true Deity from the false, then they are shut up to the first; as Scripture and reason forbid the second, and as it cannot be admitted that the Son is truly and properly God, to the total exclusion of the Father from true and proper Deity. The last being totally inadmissible, the second repugnant to reason and truth, where shall the mind of the inquirer on this point find solid rest, but in the first?

One strong objection occurs to the Unitarian mode of explaining the doctrine of Deity, which is, that it appears to me to keep atheism in countenance, and to furnish atheists with weapons, by which they can effectually parry off all the arguments that we can bring against their system. When we infer, in reasoning with those of this persuasion, that the marks of wisdom and design, visible every where in the universe, are so many proofs of the existence of a wise designing first cause, the only argument we can urge with such characters, and that this great first cause can be no other than that glorious Being whom we call God; they may retort on one, that holds the Unitarian principles, at least upon those of the Arian persuasion; You acknowledge that a Being made the world, whom you call Jesus Christ, and whom you admit to be, in no proper sense, God; and those of your brethren, who deny that he created the visible universe, yet ascribe to him another creation, every way as wonderful: and seeing you maintain that these visible heavens and earth, with all things contained in them, were formed, as we now behold them, by a creature, you give up your own argument in support of the existence of a Supreme first cause, and leave us room, on your own avowed principles, to deny the existence of any such being, as the adequate cause of such effects. Since you ascribe the formation of the universe, and a new moral creation, to a being who can possess nothing adequate to the production of such a work—May not we, with equal propriety, ascribe it to a fortuitous concurrence of atoms, or some other unknown cause?

Can that scheme of doctrine be sound and salutary, that furnishes support to so hateful a cause? The argument on either side, however, appears to me much upon a par; so that what concludes in favour of the Unitari-

the scheme, usually so called, goes, in my opinion, far to establish the other; for proper, creating and renovating power, is no more the property of a creature, than it can be the property of an inert mass of mutually attracted atoms to form the mundane system.

What some chuse to call first principles in religion, by which we are to ascertain the truth of every other, appear not to me to serve the purpose, or to answer the description which they give them. Are we to believe nothing as a first principle in Christianity, but what our reason can comprehend, or is level to the understanding of the great mass of mankind? This supposed first principle, or criterion, to ascertain what is entitled to that character, like the tenets it is meant to support, does little honour to God, as a Father, whom it would teach us not to trust so far as a blind man would his fellow-creature, or a dog that is trained to lead him about, while begging his daily bread. Besides, it entirely gives up what constitutes the belief of any proposition of religion, an article of divine faith; the reception of it as such upon the authority of God, who reveals it, and not on the authority of our reason, as comprehending it; it being the province of reason only to examine the evidence of a revelation professedly of God, to study to understand the language in which it is conveyed, and to discover the harmony of its parts, and the leading design and purport of the whole. It is the duty of reason humbly and gratefully to receive, and carefully to improve, whatever is reported in a revelation duly approved to be divine, tho' from the sublime nature of the objects or truths revealed, they may transcend the utmost stretch of our very limited powers and faculties.

In domestic economy, it is a first principle, that a child should believe what his parents tell him, who, from the ties of nature, are inclined to seek his good, and can have no interest in deceiving him, and that he should also do what they command him; tho' he should not know, or be able to comprehend, the reason of either. Do not those of our opponents, who are parents, expect to be so believed and obeyed? And yet they will surely own, that there is not such a difference between the wisdom of a father and that of a child, as there is betwixt the wisdom of God and that of the wisest of men. To me it appears to be a first principle in religion, that I should believe what my reason and conscience tell me God hath spoken, tho' the object of that faith, or the nature and circumstances of the things believed, far exceed my comprehension; and I see not how it is possible otherwise to honour our heavenly Father. Did not this qualification enter into the faith of Abraham, or constitute its leading excellency, who is said to have believed in hope, even against hope, or without seeing the human probability of what he believed? for there is a material difference between the assurance which faith gives, and the certainty a man hath of the truth of an axiom of philosophy, the latter being the result of human reasoning.\* For such faith he was honoured with the title of the Father of the faithful, intimating that his true seed will resemble him in this particular. But the faith which many define and commend, even in regard of the most sublime and important points of our holy religion, appears to me to be of a very different nature. Can that be the property of a first principle in religion, or make any part of our duty, as Christians, which would divest the faith of the gospel of its

essential character, and reduce it to a mere dictate, or inference of philosophy? The tree is known by its fruit.

They make the belief of one God, to the exclusion of the proper deity of the Son and the Spirit, to be a first principle of religion; which, according to their definition of a first principle, must have been obvious to all mankind, and level to the meanest capacity. That it is not a first principle of revealed religion, is evident from Scripture; whence it does not seem to accord with Scripture, with fact, or even with their own definition of a first principle. The apostle assures us, that the world by wisdom know not God, and certainly never will, under the influence of its own wisdom; and we know for certain, that polytheism, or the belief of many gods, hath generally prevailed among mankind. A living writer defines and explains a first principle—'What is easily discoverable by all men, is level with the meanest capacity, and is capable of being comprehended by common sense.' Will all this apply to the doctrine of the divine existence? Common sense can discover common things, and determine respecting them; but is it adequate to the great things of the divine Being and a future state? Are we to believe nothing about God but what is level to the meanest capacity? Can common sense comprehend infinity, or any divine excellency? Is it not by faith, that we understand that the worlds were framed by the word of God, and that we properly believe in his own existence? Are not both these positions proposed as points of faith in the very entry of the sacred canon?

For my part, I always thought, since capable of reflecting on such subjects, that to comprehend an infinite Being, an infinite understanding is absolutely necessary; whence he is comprehended by himself alone. The vessel containing must be of equal dimensions with its contents. Our Lord expressly declares, that no man, no being, as in Greek, knoweth the Son, or even who the Son is, but the Father; or the Father, and who the Father is, but the Son, that is, as I understand it, with an adequate or comprehensive knowledge; so far was he from admitting that the Father, or himself, could be comprehended by common sense, and on a level with the meanest capacity, Math xi. 27. Luke x. 22. Who would imagine, that an objection would be found to the above sense of these two texts, in the clause "and he to whom the Son will reveal him," as if the knowledge so communicated was of equal extent with that which the Father hath of the Son, or the Son of the Father? Waving the conclusive argument, at the time, which these texts afford of our Lord's proper Deity, seeing his knowledge is infinite, let me observe, that our Lord ascribes the beatific views Peter had of his character, when he expressed his faith in him, to a special discovery from the Father; "Simon said, Thou art Christ, the Son of the living God: Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father who is in heaven," Mat. xvi. 16, 17.

The God that may be comprehended by common sense, or every thing to be believed about whom, must be level with the meanest capacities, may please some people as the object of their faith and trust: but for my part, I would deem him every way unworthy of my belief in him, and worship of him. Do philosophers so much as pretend to understand the primary qualities of matter? and shall we say, that the existence of

one God 'is easily discoverable by all men, is level with the meanest capacity, and is capable of being comprehended by common sense?' Is the being of the Author of all existence more comprehensible than the least atom of his works? If common sense, if human capacities, aided by all the learning in the world, cannot do the less, are they capable, in their lowest stages, unaided by any such help, of achieving what is infinitely greater? Is not such knowledge too high for us, at least in the present state? Can we know all the possible modes of the divine existence, so as to be qualified to pronounce decisively on so profound a subject? And if it is impossible we should know these; how can our opponents take it upon them to pronounce the doctrine of the Trinity absurd, contradictory, and the like, and to brand those who profess to believe it as idolaters, that practise a gloomy superstition? Without an adequate knowledge of the divine nature, and all its possible modifications, which certainly is not the attainment of created beings, even of the highest order, it must be absolutely impossible to know, that it cannot exist in three distinct, intelligent agents, the Father, Son, and Spirit, each infinite, because fully possessed of that nature, with all its inherent perfections, and yet so united as to constitute but one God, the nature enjoyed in common being one and indivisible. To charge this view, with making three infinite Gods, which would indeed destroy all unity in Deity, is certainly very uncandid, to say the least of it; three such gods requiring three infinite, distinct divine natures; a supposition which both reason and Scripture condemn, as absurd, impious, and, indeed, impossible. If it be a just reason to disbelieve the truth of any doctrine, because we cannot see how it may be true, or cannot account for the manner of it; then we must reject the belief of the union of soul and body, and of their mutual influence;—of the influence of divine grace, in renovating the inward man;—of the future resurrection of the same body, so as to ascertain its identity;—of the limited divisibility of matter;—of the consistency of the freedom of human agency, with an infallible prescience of all human actions;—we must reject the belief of unbounded duration and space, yea, of many things, the belief of which is necessary to the existence of human society, and indeed, the belief of the existence of God himself; for all these points present difficulties, which human reason probably can never solve. Why should it then seem a thing incredible to any professed Christians, that the Father, Son, and Spirit, should be each infinite, and all three equally possessed of every divine perfection; and yet that there should not be three, but one infinite Being, the one divine nature, or essence, being common to them all, neither of them enjoying it to the total, or partial exclusion of the other? This is what we call the unity of God; and in this view the term is proper and significant; but the unity for which our opponents plead, appears to us a contradiction to the plain and common import of the term, every other unity of which we have the least conception being a direct contrast to it.

Our opponents are very dexterous at giving a wrong, distorted view of our doctrine, in order to fix contradictions upon it, or to expose it as absurd. But it is no difficult matter to array truth, as Herod did our Lord, in the garb of mock majesty, or in a fool's coat, and so excite the risibility of the multitude; but after all it will be truth still. They have their Trinity too, but unlike that of their opponents; for it can never be re-

duced to such a standard as is compatible with any thing like unity. For my part, I would resign to them the title Trinitarians, which their system appears to me plainly to imply, but that title with a little addition—Trinitarians without unity.

I beg to be indulged the freedom of some remarks, which the review of these things, and the recent perusal of some writings on the other side, have suggested. The train of argument used in these, appears to me to be calculated to feed the too native pride of the human heart, to cherish self-confidence, and an high opinion of our own rational powers, which we are all too apt to idolize, and so obstruct our own salvation; to counteract and destroy all which dispositions and their fruits, is one leading design of the gospel, that no flesh might glory in the divine presence. In proportion as such arguments exalt man in his own eyes, they degrade the divine Being, diminish the sense of guilt and wretchedness consequent upon sin, and so set conscience at rest, without application to the blood of sprinkling, or vital faith in the Son of God, from which alone, as its root, gospel holiness proceeds. The sublimity of his character, and the glory of his word and works, are by such means debased and obscured, especially when not attended with any thing calculated to shew the necessity of the renovation of our nature, and of having the mind enlightened by the teaching of the Holy Spirit; and the necessity of humble, earnest and daily prayer to God for these necessary blessings.

The mode of reasoning pursued in such writings, appears also too much calculated to lull the mind asleep in security, and to bring men to be clean in their own eyes, while not washed from that filthiness of flesh and spirit, which the blood and grace of Christ alone can remove, and brought to seek perfect holiness in the fear of the Lord. Does not experience shew, that wherever certain principles prevail, which are too flattering to the idol self, such are the too obvious consequence? Is there no propensity in professors to act the part, and yet indulge the hopes, of foolish virgins, though they may not be trained to it by self-applauding, and self-justifying doctrines?

Did Solomon speak a truth, when he said—Vain man would be wise, though man be born like a wild ass' colt? Is not the gospel said to be a mighty weapon, through God, for pulling down imaginations, or reasonings, as the word signifies, which exalt themselves against him. What shall we then say of those who deal in such reasonings, and make them the very life of truth?

The Scriptures of truth appear to give a very different view of things. There we are exhorted—"If any man lack wisdom, let him ask it of God, who giveth liberally, and upbraideth none." That we do not naturally possess this wisdom, or that it is not the result of the mere cultivation of our own rational powers, appears evident from the declaration of Paul—"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, for they are spiritually discerned." In the original it is—*the animal man*, the man who hath no higher principle than what belongs to the natural soul or understanding; which state Jude expresses by *sensual*, *having not the Spirit*; for so long as he continues in this state, he cannot have a spiritual discernment of divine things, and is as incapable to pronounce upon them;

is a blind man is in regard of colours, or a man born deaf in respect of sounds. Is not the wisdom of God expressly said to appear foolishness, even to the wise and prudent of the world? and yet it is the unwearied effort of some to reduce it to the standard of human wisdom. Does not the apostle represent that knowledge, which brings salvation, as the effect of God's shining into the heart, to give men the light of the knowledge of his glory in the face of Jesus Christ? And does he not tell us, in regard of himself, that it pleased God, who had separated him from his mother's womb, to reveal and form his Son in him the hope of glory? So far from thinking that men, by the mere exercise of their natural powers in reading the Scriptures, may savingly know God and divine things, he speaks of some Christians, who, by the time they might have been fit to be teachers of others, had need to be taught which were the first principles of the oracles of God. Does not our Lord exhort the Church of Laodicea—"Anoint thine eyes with eye-salve, that thou mayest see;" or to receive and improve the enlightening influences of the Holy Spirit, communicated to faith by the word of truth? And in respect, even of real believers, in the Church at Rome, he says, "I speak after the manner of men; because of the infirmity of your flesh."

How often does David earnestly pray, in the Book of Psalms, for such teaching as God alone can give, as necessary to dispose and enable him to fulfil his duty to God, himself, and fellow men, and realize his pious resolutions?—All, therefore, that would profit by the gospel, should carefully attend to these things; for inattention to them is fraught with the most serious consequences. This is the more necessary, because many persuade themselves and others, that the written word contains in itself, independent of any other divine teaching, or supernatural influence, all that is necessary to answer the ends of a divine revelation, and that, to expect, or pray for any spirit, distinct from this, which is supposed to rest in the letter of the word, as the spirit of an author is said to be, or to appear in his writings, is mere cant and enthusiasm. The word is common to all men, that have it in their possession, and peruse it; but how it comes not to have the same effect on all those who thus possess it, seeing it is thus supposed to carry always with it that spirit which gives it efficacy in certain cases, I am at a loss to know. That God should give us a revelation of his will, that would make us independent of himself, for its designed effects, and neglectful of looking up to him, by faith and prayer, for his continued blessing upon it, for our own edification, and that of others, appears to me quite improbable, though the Scriptures themselves had been more silent on the point than they certainly are.

That an ability to talk fluently of divine things, may be acquired from perusing the sacred volume, independent of farther divine teaching, and that the knowledge so gotten, may have some effect in leading to assume the form of godliness, and to cleanse, as our Lord expresses it, the outside of the cup and platter, is readily granted; but after all the knowledge thus gained, instead of humbling and purifying the heart, and working by faith and love, it only puffeth up,—feeds pride, vanity, and a party spirit, and so places the possessor at a greater distance from salvation. Was not Paul an instance of this in his unconverted state? And

are not his brethren, the Jews, an instance of it to this day? Such were the wise and prudent of whom our Lord speaks, Matth. xi. 25. Luke x. 21. from whom God hid the great things of his gospel; and they are opposed to the babes, to whom he is pleased to reveal them—"Even so, Father; for so it seemed good in thy sight." Is it not much to be feared, that too many of the professors of the present day are of the above description; wise and prudent, indeed, in speculative knowledge, and especially in their own eyes, and perhaps in the opinion of others; because able at pleasure to adduce the letter of the word, or to controvert its obvious meaning? But by their fruits we may know them; for do not their wisdom and prudence often, unhappily, prevent them from learning of Christ, that they may find rest to their souls? If such men retain a little of the form of godliness, and discover a zeal for certain tenets and parties, they not seldom shew themselves enemies to the life and power of religion, as exhibited in the word of truth.

The author can indulge little hope, that this tract will produce much good effect on such characters; for they are wiser in their own esteem than seven men that can render a reason; whence they are so entrenched in the strong holds of their own supposed knowledge, worth, and righteousness, that truth seldom reaches them, if not to irritate their worst passions; and if it leave better impressions, they are usually of short duration, and terminate only in greater inveteracy to the ways of truth and godliness. A faithful gospel ministry is worse than lost on such characters, the necessary plain-dealing of which they cannot bear, having itching ears for novelties, and desiring to hear only smooth things, flattering themselves, that they have no concern but in the privileges, promises, and some of the doctrines of the word. That word, however, in all its parts, will not return void, even in respect of such characters; for in them too it will answer purposes honouring to its author.

These also, generally, are the characters who so exalt human merit, as to supercede the necessity of an interest in a better righteousness than their own, in order to their acceptance in the sight of God; whence they decry the doctrine of justification, through faith, in Messiah's righteousness as hostile to the interests of morality. What is it, to justify a believing, penitent sinner, but to acquit him of the guilt of his past transgressions and to receive him into divine favour? Did the Father of the prodigal tarry till his son had wrought out a personal righteousness, before he thus treated him? To such as calumniate this way of acceptance with God, or our receiving the blessing of our heavenly Father, like Jacob in the goodly robes of our Elder Brother, we may reply, in the words of Paul to the church at Rome, when declaring her privilege—"For shall we not have dominion over you: for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law but under grace? God forbid," chap. vi. 14, 15. Free justification by that faith which worketh by love, and purifieth the heart, so far from frustrating either the law, or the grace of God, or counteracting the grand design of the gospel revelation, it is by that very means such design is accomplished, and the law receives its due honour. To this purpose speaks Paul, in the name of the Jewish converts, "We, who are Jews by nature, knowing that a man is not justified by the works of the



law," (whether ceremonial or moral) "but by the faith of Jesus Christ; even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain:" that is, if I properly understand the passage,—if obedience to the law, whether ritual or moral, be the ground of acceptance in the sight of God, or constitute a righteousness by which men might be justified, then there was no need of Christ's death to fulfil the end of the ritual law, and to magnify the moral law, and make it honourable, and in that case he must have died in vain, Gal. ii. 15, 16, 21. The apostle excludes all works, of whatever kind, from the ground of our justification, in the following passage—"Being justified by faith, we have peace with God, through our Lord Jesus Christ." Though these things may seem foreign to our present purpose; yet as the same spirit shews itself, in opposing the good old way of acceptance with God, which manifests itself, in denying the proper deity of our blessed Lord, they were deemed worthy of a place in this connection. But to return to our argument.

The writings of the apostle John, bear internal evidence of his having written with an eye to certain gross errors that began early to prevail among Christians,—errors which have, from time to time, been revived, with various modifications, and very nearly allied to these which are at present so assiduously disseminated. The manner in which he speaks of them, shews that he viewed them as of the most fatal tendency; and by the testimony which he bears against them, he hath taught Christians the duty of not being silent in similar cases. Who has not heard of Ebion and Cerinthus, who began early to corrupt the doctrine of the gospel respecting our Lord's person and character? The former, and his followers, called Ebionites, and Gnostics, are represented as disciples of Cerinthus, and improving on his plan. The latter maintained, that Jesus of Nazareth was a mere man, and distinct from Christ, whom he makes a celestial created spirit of a superior rank, that rested occasionally on Jesus, the son of Joseph, but was not personally united to him, and, leaving him at his crucifixion, ascended to heaven. But it is evident, from the sacred writings, that the believing Jews expected that their Messiah was to be truly and properly the Son of God, and that Christ, the Messiah, was personally one with Jesus; whose conception they believed to be supernatural.

In owning God to be a Father, in the proper sense of that term, which cannot express his relation to creatures, these not being begotten, but all formed by his power, we in effect acknowledge, that he hath a Son, in such an import of that relative term, as fully meets its corollate, or corresponds, in all respects, to the nature of his Father; whence that Father, being God by nature, or in the full and proper sense of the term, the Son must be so too, else we are obliged to maintain that he is not *his own Son*, a phrase by which he is distinguished from all that are called sons of God. Light is a beautiful emblem of Deity, and can no sooner exist than it communicates itself, or may be said to beget light. God is called light, and the Father of lights; and our Lord is called the Light of the world; and the Sun of Righteousness. Did the period ever exist in absolute duration, in which God was not light, and the Father of light?

If it did, then he hath changed since, and become what he once was not. If this cannot be pretended, then he must have always had a Son, who was the brightness of his glory, and the express image of his person, or rather, literally rendered, *the character of his subsistence*; in such a sense as to possess life in himself, and, by an act of volition, to impart life to whomsoever he will. Does not reason harmonize with Scripture on this point, and both give their verdict to the truth of our Lord's proper Deity, or oneness with the Father?

As every son of man is as truly and properly a man, in regard of everything essential to human nature, as the father that begets him, no man of common sense attaching a different idea to the phrase: so the phrase—*God's only Son—the only begotten of the Father—his own Son—the Son of himself*, as in Greek, which are appropriate to our Lord, and express his proper divine Sonship, all attest his true Deity, as much as the title, *The Son of man*, imports his real humanity. We may then say of those who deny that our Lord possesses the divine nature, so as to be the Son of God in a proper sense, if the above remarks be well founded, what John said of those, who in his day denied that Jesus was the Christ—“They deny the Father and the Son;” because that every argument that concludes against the proper Deity of the latter, as a proper Son of God, concludes equally against the proper Deity of the former, and goes to deny proper paternity to the Father, and so a nature properly divine. Should not this consideration, which is quite overlooked in reasoning on such points, teach men to pause before they attempt to push their arguments so far, as to leave in Deity neither Father nor Son?

To suppose that these relative terms are only different characters of the same person, that he who is called the Father in one view, is no other than the very same person, who is called the Son in another, and the Spirit in a third, is a scheme no less untenable than that which makes them three distinct Gods, the one supreme, and the other subordinate and official, with a mere nominal god, or a divine and a human person, and the personified miraculous gifts, called God, or the Spirit of God. I tarry not to point out the inconsistencies of this hypothesis, to which some have recourse, as more eligible than any other. If Deity have but one person, namely, the Father, and if he also be the person that bears the title of the Son of God; then whatever is said of him in the character of the latter, must also apply to him in the character of the former; this scheme making him in both but one and the same person. Is it proper to say, that the Father was born of a woman; lived so long on earth, died on the cross, rose from the dead, ascended to heaven, and the like; that the Father, in sending his Son into the world, only sent himself; and in laying our help on one that is mighty to save, only laid it upon himself; that the Father bare our sins in his own body on the tree, and was personally the Lamb of God that taketh away the sin of the world? All which must be true, if there be but one person in Deity, included in these terms or characters—Father, Son, and Spirit. To dismiss this point, can any one person, however different the characters which he may happen to bear, be sustained in any court of justice, as so many distinct witnesses? And yet the Father, the Word, and the Spirit, are said to testify, and to constitute three witnesses.

Considering the ineffable relation between the Father and the Son, and the unity resulting from it, have we not authority to say, with the same John, "Whosoever denieth the Son, the same hath not the Father?" The importance of such a faith to salvation may be inferred from the following question, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" The belief of his true manhood, or that he is the Son of man, by the real assumption of our nature, and of his true Godhead, or that he is the Son of God, as inclusive of the real participation of the Divine nature, uniting both in the person of the one Mediator, appears to have entered into the faith of the apostles and first Christians; and can we suppose, that any may be now real Christians without possessing what constituted the first believers such? That the disciples and other believers might not see these, and other points of faith, clearly at the first, is no excuse for us who enjoy the revelation of God completed, and have the benefit of their more perfect light.

By denying the union of the divine and human nature in our Mediator, he is reduced to a level with the first Adam, the human representative of mankind, who certainly possessed our nature in a perfect state; and would thence cease to be the second Adam, who is the Lord, the quickening Spirit from heaven. Another effect of such denial would be, to rob our nature of its greatest glory, which certainly consists in its indissoluble union with Deity, in the person of the Son of God; and the removal of a chief basis of our personal recovery to holiness and happiness, the intimate dwelling of Deity in the man Christ Jesus, as the soul dwells in the body, and actuates all its members. Thus we are told, that *the head of Christ is God*; an headship as essential to his character as Messiah, and to the performance of his official work, as the corporeal head, in which the senses meet, is to the perfection of the body, and the proper energy of the whole man. John having reasoned this important point at some length, to which he repeatedly recurs, sums up his argument in this conclusion,—"*This is the true God; and eternal life,*" 1 John v. 20. By rendering the conjunction *even*, a very proper rendering in such cases, we see the harmony between this verse and what occurs, chap. i. 2. "We bear witness, and shew unto you that eternal life, which was with the Father—the Word of Life which was from the beginning, and was manifested unto us." *This is the true God, even the eternal life.* In John v. 39. the same characteristic phrase may intend the same glorious personage, and intend him as possessing life and immortality in himself; whence the life that was in him from the beginning, was the light of men, the source of all these blessings of which light is the emblem, chap. i. 4. Seeing Christ is here expressly called the true God, which title is elsewhere given to the Father, we cannot understand this title in two directly opposed senses, or suppose that there is a supreme true God, and a subordinate true God. We must then grant what I plead for, or reject John's testimony.

Seeing Messiah is the true God, then he must be God in the proper sense of the term; for in what supposable sense can the Socinian Messiah be called *the true God*? and how can this title be justly given to the Father and to the Son in common, without one hint to qualify or restrict it in the latter application, if the Son be only an official demi-god, having

no true deity in himself? Does not the phrase, *The true God*, plainly import the same thing as the true Deity? And since our Lord is described by the former title, who can in justice deny him to be what the latter expresses? No wonder some of the enemies of our Lord's deity should be for discarding the writings of the apostle John from the sacred code; for they judge right in allowing, that they bear the clearest and fullest testimony to it; whence the opposite doctrine can never be established while they are retained in our Bible. But John speaks nothing on that point but what the Scriptures uniformly support; whence to many they are a stone of stumbling, and a rock of offence.

In one thing, however, such characters as oppose what we deem fundamental articles of the Christian faith, are to be commended. Be they ever so wrong in their views, it is to their honour that they openly avow, and zealously defend, what they believe to be the truth of God, as every man ought to do who is persuaded in his own mind; yet still with that diffidence of his own understanding, which becomes a creature conscious of its own fallibility. Truth hath nothing to dread from free discussion; and professed Christians have need to learn the use of the Christian armour. If our Lord be in no proper sense a Divine person, directly intitled to divine honours, it is certainly no trivial matter to own him as such, and so ascribe to him what can belong to God alone. On such a point Unitarians, in my opinion, cannot consistently exercise forbearance with those of an opposite faith; and many of them would not join with such in one single act of worship. On the other hand, those that believe the personal distinctions of Father, Son, and Spirit in Deity, and who must therefore regard Unitarians as deniers of the Lord that bought them, and as doing more than despite to the Holy Spirit, cannot act in character in holding church-fellowship with those who so materially differ from them, in what they believe to be so essential to genuine Christianity; for how can those walk together in such fellowship, who are so far from being agreed on this important article, and others connected with it, that their views are as opposite as east and west, that can never come into close contact? In matters in which a difference of sentiment may be consistent with that fidelity which we owe to God and fellow-men, and with our own salvation, truth and conscience being judge, mutual forbearance certainly becomes a duty; when this lays no embargo on the free course of truth, or on the mutual discharge of duty in general.

Whatever benevolence and kind offices men owe to one another, as members of civil society, with which their peculiar religious sentiments should not be permitted to interfere, they certainly ought not to hold religious communion at the expence of truth, or to the suspension of mutual duty. If I think my brother in a dangerous way, and do not warn him of what I deem the error of his way, do not I offend against the second great commandment—"Thou shalt love thy neighbour as thyself," and bring guilt on my own conscience? He may be right, I myself may be in a mistake on the point in dispute between us; but still my silence attaches guilt, while I act contrary to my conviction of duty. To neglect to warn of impending danger, where we apprehend real danger, is to violate the law of brotherly love, to incur the blood of my brother's

soul, should he perish in what I believe to be his dangerous error, and so counteract the grand design of church fellowship. Our Lord would have his servants to speak and act with that liberty with which he makes them free, and not to be entangled with any yoke of bondage; but they must be ignorant of human nature, and very inexperienced in religious society, who do not know, that the attempt to preserve any thing like fellowship, or brotherly communion, among brethren that may be widely different in religious sentiments, must be productive of offence or guilt on one side or other. Will my brother hear me patiently, while I attempt to expose the guilt and danger of his beloved sentiments? And yet can I be innocently silent, or timidly lenient, in a case where both guilt and danger appear to be involved? Infinite wisdom hath said, Be not ye unequally yoked; and while truth shews the obligation of the injunction, experience verifies its propriety.

The Author, willing to make the experiment, how far the holding of church fellowship with some brethren that widely differ in some religious sentiments, may tend to the furtherance of truth in general, has made the attempt; but it has not turned out according to expectation. He has found how very difficult, if not morally impossible, it was, to follow the dictates of his own conscience, and yet not give offence to those whom he wished to please for their profit. He now feels convinced, that the attempt, however honest the intention on both sides, wanted the sanction of God's authority; and therefore could not be supposed to be accompanied with his blessing. He is therefore of opinion, that a mutual agreement, in a point so essential as the full character of our Lord, to which I ought to add, of the Holy Spirit, and his work, is necessary to secure the ends of Christian communion; and where these cannot be secured, a separation becomes an indispensable duty.

Every kind of forbearance that is at the expence of truth, and of that duty which we owe to God, to our brethren in communion, and to the world around us, the open avowal, and zealous defence of what we believe to be religious truth, truth, too, that enters into the very vitals of religion, ought not to be called Christian forbearance; for we are exhorted to forbear one another in love, in the love of God, of truth, and of our brother, which ought never to be divided. Every scheme that would confine this to the mistaken love of our brother, must be calculated to beget a coldness and indifference, with regard to what may be believed on both sides, to be very essential articles of the Christian system. Hence many have not scrupled to call it by no better name, than an artful specious way of betraying truth, which is likely to do more mischief than the open disavowal of it. It is indeed good policy in those who deny the doctrine of the Trinity, usually so called, to decry its importance, though this implies the inutility of their own scheme; because this point once gained, the ground is cleared, and prepared to receive their own appointed seed. Deists will doubtless lend them their best aid in promoting an object so desirable; because a spirit of indifference or lukewarmness, in respect of any doctrine in religion, commonly regarded as essential, will naturally produce the same disposition, in regard of the whole of divine revelation. On this basis, therefore, all Deists will cordially wish Unitarians much success, they so far feeling an interest in the spread and success

of their peculiar tenets; for it is very natural for them to favour and encourage the denial of a part, in order to insure the subversion of the whole.

With regard to those who consider the evidence, on this important subject, as so equally balanced on both sides, that Christians may remain sceptics in regard of either, or continue to halt between the two opinions, such a supposition does little honour to God, and invalidates the authority of divine truth; for it implies, that the revelation which he hath given us, as the ground and rule of our faith, is so obscure, dark, and ambiguous, that men of honest minds, who candidly search for truth, may receive as such, on the authority of Scripture, tenets that are in such direct opposition, even upon the most important points, that it is absolutely impossible they can all be true.

It is often urged, that we have no concern but with Messiah's official character, that it is only in this our faith is required. This is far from being true; for we are concerned in his whole person and character, so far as revealed in Scripture, whether original or derived, and our faith should regard him in both. We do not so argue, in regard of human characters, to whom we owe love and obedience. Does not our Lord represent himself as the way to the Father, and the door to the sheep-fold; whence there is no access to God, here or hereafter, but through faith in his name, and subjection to his authority? And are we not also told, that he hath the keys of hell and death,—that he opens and none can shut, and that he shuts and none can open? Do not these things, which are expressive of his official work, plainly imply and require his universal presence and agency? When he is called our way, and the door by which we enter into the sheep-fold, or the household of faith, where he promises to be in the midst of his people, to bless them, making every allowance for the metaphor, all this plainly imports, that he is essentially present, wherever any enter by him as the door, walk in him as the way, and assemble in his name. Can a person who lives in China, or in the East Indies, be supposed to keep the keys of a prison in London, to open and shut the prison doors from time to time, and to be well acquainted with the state of all the prisoners? As it belongs to Christ to open and shut every prison where any of his subjects are bound, or confined, and seeing he does not execute his trust by delegation or proxy, it is manifest such Scripture declarations hold forth the universality of his presence and agency, and, by necessary consequence, his proper or supreme Deity; such being the prerogative of God alone. The same may be inferred from what John heard him declare from his celestial throne—"Behold, I make all things new." Sure such expressions of Scripture were not intended to mislead the reader's mind, with regard to our Lord's true character.

And do not the above conclusions apply to what is said of his walking amidst the golden candlesticks,—holding the stars in his right hand,—feeding among the lillies,—coming into his garden, and eating his pleasant fruits,—being with his disciples and servants alway, to the end of the world, or dispensation,—being present wherever his name is recorded, to bless his people—knowing the works of the churches, and of individual members, as including their secret motives, and latent springs of action,—and indeed, the thoughts, words, and actions of all men, so as to

be able to bring every work into judgment, with every secret thing, whether it be good or evil? Can all this apply to a creature, be he ever so exalted?

From Gen. iii. 15. "Her seed—He shall bruise thy head," compared with Rom. xvi. 20. is it not evident that Messiah is the God of peace, and that his presence and agency must be universal, before he can fulfil the prediction contained in these two texts? But like a good king, he acts the part of Jehovah, the man of war, only in order to make peace, or to reconcile all things, and to gather them together in one in himself.—In examining Scripture, in order to discover the truth or falsehood of any doctrine proposed for our examination, all sophistry, subtle reasoning, expositions that include or require mental reservation, and every species of argument that tends to bring in doubt the force and validity of plain passages, in their plain and obvious meaning, are to be avoided or rejected; for truth needs none of these expedients to keep it in countenance, and the use of them only marks a cause destitute of the support of plain and solid argument. These things, like the exact imitation on false coin, or forged bank-notes, may serve to give plausibility and currency to error, so that nothing can detect it, till brought to the test of truth itself; before which it can no more stand, than Dagon did before the ark of God of old.

With what consistency can any being, inferior to God, take to himself the character and titles which our Saviour assumes, "I am Alpha and Omega, saith the Lord, who is, and who was, and who is to come, the Almighty?" Rev. i. 8. By the middle clause, "who is, and who was, and who is to come," the glorious character of the Father is described, v. 4. And if there be no unity of nature between the Father and the Son, why employ the same identical expression to mark the peculiar characteristic of the one, as well as the other?—Is not our Lord called, "The Prince of the kings of the earth,—The King of kings, and Lord of lords?" titles which include his just claim to their allegiance and service. That the homage and service which all are bound to pay him, includes nothing short of divine worship, appears from the doxology which John puts in the mouth of the church—"To him be glory and dominion for ever and ever, amen," ver. 6. We know for certain, that the dominion for ever and ever, or through all ages, peculiarly belongs to Messiah; whence we are taught to view him as the Jehovah, all whose works shall praise him, and his saints bless him; of the glory of whose kingdom they shall speak, and talk of his power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom; which is an everlasting kingdom, margin, *a kingdom of all ages*, and his dominion that which shall endure through all generations, Psal. cxlv. 10—13.—Paul tells us, Rom. iii. 5, 6. "God taketh vengeance—that God shall judge the world"—and David Psal. l. 6. that "God himself is judge;" yet we know from 2 Thess. i. 7, 8. that it is the Lord Jesus Christ who shall take vengeance; and from John v. 22, 27. that he alone is to judge the world. When we are told, Rom. iii. 30, "It is one God who shall justify," and ch. iv. 5, 6, 8, 17, "To him that believeth on him that justifieth the ungodly—unto whom God imputeth righteousness without works, to whom the Lord will not impute sin—God who quickeneth

the dead?"—and ch. viii. 33, "God that justifieth the elect;"—Are not all these phrases expressive of our Lord's official character and work? Whence we can have right to exclude him from none of these texts.

To justify and to acquit is the very same thing, and this is no less the province of the judge than to condemn. Since such characters and works undeniably belong to the true Messiah, who is revealed in Scripture as the object of faith and hope, in what light can we view the Unitarian Messiah, to whom no such characters or work can properly apply? Can we properly view him in any other light than that of an idol of jealousy set up before Jehovah's face, no less offensive to him than the golden calves of Dan and Bethel, but far more pernicious to the souls of men, as not being so gross and palpable, and hence more insinuating and ensnaring? We have as much right to frame a visible representation of Deity, and to fall down and worship it, as to exhibit a Messiah, distinct from that revealed in Scripture, in the most essential part of his character, as an object of human confidence; and we see not how the crime can be less in the latter case than in the former. Does not this amount to what is forbidden in the first precept of the moral law, the having another god before Jehovah, the God of Israel, who brought them out of the land of Egypt? If it falls not under that prohibition, I know not what does; for Messiah himself is the Lawgiver, who spake to the Jews in the preface, and throughout the whole decalogue; it being the province of a king to enact laws for his subjects, and as such the province of Messiah in the Jewish Church and commonwealth, he alone, and not the Father, being their anointed King in every age of their existence. Hence Pilate was, no doubt, divinely influenced to write his title on the cross, in the three most noted languages then spoken in the world, "Jesus of Nazareth, King of the Jews."

Those who attempt to appropriate to the Father the titles and works that are expressive of the royal authority, and included in its lawful exercise, with view to evade the plain and conclusive proofs which they yield of Messiah's proper Deity, by such attempts degrade the Father into a subordinate agent, acting in an inferior and responsible capacity. Attention to this single circumstance would often serve as a key to open many a passage of Scripture, and to ascertain whether it be the Father or the Son that speaks in them, or is represented as acting.

Does not Jehovah sometimes speak of himself in Scripture, as making a sacrifice of his guilty creatures, as in Ezek. xxxix. 17. to instance no other? Thus is he vested with the character of a priest, which implies that he hath a God to whom he officiates, and acts in subordination. The title, Jehovah of hosts, and sometimes, the Captain of Jehovah's hosts, conveys and suggests the very same idea. With this title is connected the official work of executing the threatened vengeance on the rebellious. The Father having no nature in which he can act in a delegated capacity, we are bound in duty to refer such things to the Son, who possesses such a nature, as we would not be guilty of degrading his and our Father into the character of a servant. In the official characters of king and priest, Jehovah is often represented as acting in the Old Testament; and in Mark ix. 49. the future punishment of the wicked is spoken of under the notion of a sacrifice; a plain proof



me, that Jehovah intends the Messiah in such passages, and that he governs the world from the beginning.—It need not surprise any, that our Lord should occupy so conspicuous a part in the sacred writings, even of the Old Testament, when we reflect that the present administration, from first to last, is wholly intrusted to him, and that he acts as God over all the works of Jehovah, and exerts an energy in all the changes, vicissitudes, and improvements in the universe.

As the kings of Judah and Israel were bound to rule only in the character of Messiah's vicegerents; so he, in his whole official capacity, or agency, acted according to the will of his Father: whence he says—"Of myself I can do nothing." If those who acted by an authority delegated to Messiah, or in his name; because in the exercise of it they had the honour to represent him, were called gods; must not that title apply, in such nobler sense, to the glorious character, in whose name, and for whose glory, they were bound to exercise the regal and the sacerdotal actions in Israel? Is he not called God over all, and blessed for ever? And our opponents themselves allow, that no being in the universe but the Father is excepted; in which we are agreed.

In the whole Bible do we find the least hint, that the Father acted in any such capacity, till Messiah came in the flesh, and that he then received the government of the church and of the world into his hands, to be by him exercised till the close of time? Had this been really the case, would it have been passed over in total silence? Yet that modification of the Unitarian system, which now chiefly prevails, necessarily makes such a supposition, though at the expence of truth, of common sense, and of the honour and character of the Father and of the Son; no mean proof, that a system which makes this necessary cannot be of God. To govern the world requires the exercise of all the powers that are displayed in its formation and structure; and the creation and government of it are always in Scripture ascribed to the same adorable Being. The supposition that the Father governed the world by himself, till Christ ascended to heaven, also contradicts the express declaration of our Lord,—“The Father judgeth no man, but hath committed all judgment unto the Son, and given him authority to execute judgment also, because he is the Son of man;” a title by which Messiah was known before he came in the flesh, to whom the administration of the everlasting kingdom belongeth. But the creed of all those of the Unitarian persuasion, in all its diversified forms, says, in direct contradiction to this solemn declaration, that the Father judged all those men and nations that had been judged till our Lord ascended to heaven, and in his glorified humanity assumed the reins of universal government, and also executed upon them all the punishment which they had endured, or continued to endure, till that period. The punishment of guilty nations, and individuals, and the continued infliction of death on mankind, which is the wages of sin; all suppose the exercise of a judicial authority, which Adam acknowledged in Jehovah, when he interceded with him in the character of the Judge of all the earth, Messiah's appropriate title. The short and plain question on this point is, Whether are we to believe our Lord's solemn declaration, or these men, when they flatly contradict and advance what denies him the above official character? For if

must own, that I see not how the truth of that declaration and character can comport with their scheme. Mankind are ever accustomed to distinguish, in their ideas and language, the king from whom the judicial authority emanates, and the active officiating judges to whom it is derived, or delegated; so much so indeed, that the same term is never used to express both characters. This, however, is the subterfuge by which the universality of our Lord's judicial character hath been evaded, but it serves not the purpose for which it is adduced.

Do not the royal acts of justice, mentioned in the cvth psalm, apply to the King of Israel, acting in his official capacity, even Messiah, who is the true King of Israel by office, and also the King of nations, and Heir of the world? Is he not thence called, in the 21 verse, *God the Saviour*? "They forgot God their Saviour, who had done great things in Egypt." And Moses tells us, that he who performed these great things, for which the Jewish church celebrated his praises in a divine song, was *Jehovah the Man of war*; a title no where in Scripture given to the Father that I can learn.

No wonder, then, the Church prays, as in verse 47, "Save us, Jehovah, our God, and gather us from among the heathen, to give thanks unto thy holy name, and to triumph in thy praise." The psalm concludes with such a doxology to this glorious character, as would be the highest blasphemy to address to any creature; "Blessed be Jehovah God of Israel, from everlasting to everlasting: and let all the people say Amen. Praise ye Jehovah." Did not Nathanael acknowledge him in language of a similar import—"Rabbi, thou art the Son of God; thou art the King of Israel!" John i. 49. And Thomas, when convinced of his divine character, by the evidence he had of his resurrection, exclaimed "My Lord, and my God." Did his religion allow him thus to address a creature? Above, the Jewish church calls him—"Jehovah, our God; Jehovah, God of Israel;" and subjoins an exhortation to all the people to praise him as such. Every creed that cannot admit of this, that would make such an act of adoration blasphemous and idolatrous, deserves surely the brand of being unscriptural, and contradictory to truth, unless it can be proved that the above passages are misapplied, and the reasoning upon them unfounded. To prove such a thing from Scripture is, I am persuaded, impossible; such application of the passages adduced, and reasoning from them, being justified by the use of what may be properly called, the *logic* of knowledge in such cases,—the comparing of one portion of Scripture with another, that the truth thence deducible may appear. To deny the propriety of such mode of inferring divine truth, is to condemn our Lord's reasoning with the Sadducees, Luke xx. 37, 38.; and the conclusion which he drew from it, which is wholly of this nature, and being founded upon an immutable principle, is always of force as a pattern for our imitation. But our opponents in this controversy have recourse to the same mode of reasoning, when it suits their purpose, and never object to it but when it militates against their own cause.

As we find our Lord's official work mentioned, Isa. xxvi. 9, "Behold, Jehovah cometh out of his place, to punish the inhabitants of the earth for their iniquity," can we be justified in confining this to the Father, when we are expressly assured that he executes no such work?

Since such work belongs to Messiah, have we not reason to believe that he is the Jehovah spoken of in the preceding part of the chapter? The 4th verse reads—"Trust ye in Jehovah for ever: for in Jehovah Jehovah is everlasting strength," margin,—*the Rock of ages*; a title, expressive of his revealed character as the Saviour of a lost world. That trust is required in our blessed Lord, is evident from Scripture commands and declarations. To his disciples he said, "Ye believe in God, believe also in me," John xiv. 1. Thus are we expressly enjoined to believe or trust in him; This is the command of God, that ye should believe in the name of his Son Christ Jesus," Does not faith in God necessarily include trust? Are we not told, "In his name shall the Gentiles trust?" that is, in himself shall they trust, Mat. xii. 21. which the prophet expresses by their seeking to him, Isa. xi. 10. We are thus led to apply to him what we find, Zeph. iii. 12, "An afflicted and poor people shall trust in the name of Jehovah." "Our heart shall rejoice in him: because we have trusted in his holy name," Psal. xxxiii. 21. "Who is among you, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God," Isa. l. 10.

From these, and other innumerable portions of Scripture, it is obvious that religious trust is a duty which men owe to the living God. That the name Jesus Christ, under the New Testament, and Messiah, God of Israel, under the Old, that name which is savoury as ointment poured forth, whence virgins love him, import all that men need as a basis of trust, is abundantly evident from Scripture, and particularly from every command to believe or trust in him. Let the reader consult the following texts,—Psal. xl. 4. lxxi. 15. cxli. 8. Prov. xxii. 19. xxviii. 25. xxix. 25. Ruth ii. 12. 2 Sam. xxii. 3. Psal. xviii. 2. 30. Psalm xxxvii. 40.—How remarkable to our purpose the words of Job,—“Though he slay me, yet will I trust in him!” Job xiii. 15. It is not the province of the Father, but of the Son, to wound, and to kill; to heal, and to make alive; because this comports with his official character; for he alone executes judgment in the earth. No wonder Job so expressed himself, considering what the Psalmist saith—"O taste and see that Jehovah is good: blessed is the man that trusteth in him," Psal. xxxiv. 8.

That it is unlawful, yea, in the highest degree criminal and dangerous, to trust in any but the living and true God, is as clear as words can make it, from the two following texts, Psal. cxlvi. 3. Jer. xvii. 5. "Put not your trust in princes, nor in the son of man, in whom there is no help: Thus saith Jehovah, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from Jehovah." Yet is it added, v. 7, "Blessed is the man that trusteth in Jehovah, and whose hope Jehovah is." And does not Jeremiah say, "The Lord, or *Jehovah*, is my portion, saith my soul; therefore will I hope, or *trust*, in him?" Lam. iii. 24. With this correspond Psal. xvi. 5. lxxiii. 26. and Jer. x. 26. Though Mary had the honour to be the mother of the man Christ Jesus, yet is it evident from her song of praise, that at the very time she bare him in her womb, she viewed him in the character of the Lord her God—"And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he

that is mighty hath done to me great things; and holy is his name :” Luke i. 46, 47, 49. How conclusive this against their degrading notion of him, who there fix the origin of his existence, and also against theirs who reduce him to a mere passive instrument, and allow him no actual efficiency as the mighty Lord God our Saviour; by which titles Mary here celebrates his greatness, benignity, and condescension !

The reason why I refer to these passages is, not to prove that they exclusively belong to Messiah, but to shew that religious trust is a duty appropriated to God, that we owe this duty to Christ, in order to be saved by him, and yet that it is a crime to trust in any being who is not possessed of true Deity. Above, trust in any creature, be he ever so exalted, is expressly forbidden, for this plain reason; because the help which we need, as men and sinners, cannot be found in them; but this is found in Messiah: and therefore he is a proper object of trust. The words of Jeremiah,—“The Lord is my portion, saith my soul; therefore will I trust in him,” plainly intimate, that no being but Jehovah is fit to be the portion of an intelligent being; and also that it is unlawful to trust in any being who is not fit to be our all-sufficient and soul-satisfying portion. Is not this the very essence of idolatry, that it transfers to the creature, or to some imaginary being, that homage and trust which belong to God alone ?

In the above passages, in their connection, to which many others might be added, such clear and conclusive proofs occur, to evince that our blessed Lord is more than a creature, yea, that he is the true Jehovah, in whose name, or in whom the nations shall yet trust; and whose rest shall be glorious, that though no other occurred in the whole Bible, I feel fully convinced in my own mind, it will be impossible to overturn their evidence. That evidence flows natively from the texts adduced, and is not the result of a forced inference, or strained criticism. In order to come at the above conclusion, is there any thing, in what I have advanced in the premises, like the exposition certain authors give us of Rom. xiv. 17. and similar texts, “The kingdom of God is righteousness, and peace, and joy in the Holy Ghost?” To evade the evidence deduced from such texts, in favour of the proper Deity of the Spirit, they tell us, that by *Holy Ghost*, we are to understand a pure mind; and if so, the passage would read in connection—“For the kingdom of God is joy in a pure mind.” Would not that be to place the ground of our joy in ourselves, in opposition to the express cautions of Scripture, which tell us that such glorying is not good;—that the man is cursed who trusteth in man, which must include himself, and which a person must do before he rejoice in his own supposed pure mind? And are we not told, that the true circumcision, or true Christians, are those who worship God in the Spirit, rejoice in Christ Jesus, not in their own pure minds, according to such authors, and have no confidence in the flesh? But where, in all the word of truth, do we find the kingdom of God so explained? These very authors, or some of their brethren, at the same time tell us, that by the Holy Ghost, in the New Testament, we are to understand the miraculous gifts bestowed on the apostles and first Christians. If so, instead of the clause in the apostolic benediction, “The communion of the Holy Ghost be with you all,” which clause we sometimes find by itself, we may substitute—The miraculous gifts be with you

alk. Were such an interpretation just, the apostolic benediction should have been confined to the first Christians, and the pronouncing of it at the close of our public worship is absolutely absurd; for can any thing be more so, than authoritatively to pray or pronounce on all that hear the gospel, "The communion of the Holy Ghost be with you all," when no such communion, according to this rule of exposition, has existed in the Churches of the saints for many centuries. Let us thus render another passage, and judge of its propriety—"That scripture which the Holy Ghost by the mouth of David spake," which the miraculous powers by the mouth of David spake, Acts i. 16. Did that prince possess any such powers or gifts? Should the names of men, be they even great and learned, reconcile us to such absurdities? for the reader will bear with me when I say, that I can view them in no other light, than pitiful expedients to evade the evidence of plain revealed truths, let the intention be what it will, which I leave to the Searcher of hearts. Let professed Christians beware of calling any man, or men, in this respect, master; for one is our Master, even Christ, and he will require all undue and misplaced deference.

Our blessed Lord, addressing himself to his heavenly Father, says, "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent," John xvii. 3. How can we consider the true God here as opposed to our Saviour, and exclusive of him, when the same sacred writer expresses himself thus; "We know that the Son of God is come; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life," 1 John v. 20. How do the advocates of the Unitarian system make John contradict himself in these passages, by making the Father in the first to be the true God, to the entire exclusion of the Son! We see here, that the knowledge of Messiah is as necessary to the attainment of eternal life, as the knowledge of the Father; and the proper knowledge of both is to be derived from the explicit testimony of Scripture, which ever harmonizes with itself. In tracing the knowledge of our Lord from that source, it is certainly proper to inquire, whether the Father be the only true God, to the total exclusion of Jesus Christ, and whether he be merely a creature, and a God only by office, and not by nature, as some would persuade us to believe. Certainly it is no trivial objection against the latter view, that it flatly contradicts the express testimony of this apostle; for surely he, who is not God by nature, or in virtue of his essential Deity, can, with no propriety of language, be called the true God. Seeing John gives this character to the Father and Son in common, what are we thence to infer but their unity of nature? The wisdom from on high is profitable to direct in forming our faith on this important point. Rational confidence, in an official character, can be founded only on such a knowledge of his worth and character in general, as justifies that confidence; and such knowledge the Scriptures give us of Jesus Christ. To demand the former, without allowing the means of knowing the latter, or while we are forbidden to inquire into it, as a matter in which we have no concern, is to treat us, not as rational accountable agents, but as the subjects of a tyrannic government. Yet thus would the opponents of our Lord's proper Deity have us to believe in him; whence we may learn which faith is the most rational, theirs or ours.

When told, that we worship we know not what, when we worship Jehovah in the unity of Father, Son, and Spirit, we feel authorized in replying, that we worship what we do know, and see just cause to believe, while we retort the charge on those who make it. But though we know the object of our faith from what is revealed of him in his word, so far as to justify our faith in him, and expectations from him; yet we presume not to think that we can comprehend that object.—When every attempt is made to degrade the Son, as a being unworthy of the least act of divine worship, and that not to the exaltation of the Father, is it improper to shew, that we can assign such reasons for the worship we thus pay to God, as to make it manifest that it is, in every view, a reasonable service? Wisdom is justified of her children; and if we are acquitted at her bar of such charges brought against us, it is a small matter to be judged or condemned of man's judgment in this respect. If it can be farther proved, that in the unity of the one living and true God, the Son and Holy Spirit are included as divine agents, in common with the Father; and that, in common with the Father, they bear the appropriate titles of God, perform his peculiar works, and receive all the honours due to God; and also that they are represented under distinct personal characters, will not this oblige us to own that the Father, Son, and Holy Spirit, are the true God of Scripture, the one Jehovah, who is the Lord God of Israel?

Will any difficulty that occurs in reconciling this unity to our reason, or in accounting for the mode of it, justify our rejecting the express testimony of Scripture on this head, or any attempts, on our part, to explain away the language in which it is conveyed?—The mode of the divine existence is no where revealed in Scripture, and must always transcend we have good reason to think, the comprehension of finite powers: whence the doctrine of God's proper unity must solely rest on his own authority as revealing it, and not on the verdict of human wisdom, that could never discover it, nor can comprehend it, even when made known. I cordially wish all those would seriously reflect on this, who attempt to reduce that doctrine to the standard of their own reason, and reject it, because it falls not in with that standard. To stain the pride of human intellect, let men know, that the great sages of human reason have devised some hundred different notions of the *summum bonum*, or chief happiness of man, without alighting, after all, on the true one. Who would commit himself to the direction of such a pretender, on the face of the great deep, while he could enjoy the benefit of the skill of an unerring pilot?

To maintain that we are not bound to believe what we cannot comprehend, a point at which I have already touched, is in effect to maintain that we are not bound to believe that there is one great first cause, the Maker and governor of all things, who is infinite and unsearchable; and consequently, that no man can be blamed for denying the existence of such a being, having no data on which he can proceed in determining the mode of that existence, and finding the subject attended with difficulties which his reason cannot surmount.—We cannot certainly adopt a more infallible rule of ascertaining the real sense of particular passages of Scripture, than by following the references, which our Lord and his apostles make to the writings of the Old Testament, and the explanation they give thus fixing their true meaning by an authority which cannot mislead; and

might not to be controverted. When a quotation in the New Testament serves to establish the sense of a text in the Old, here our mind should rest on a sufficient ground of faith.

The divine names, which are frequently appropriated to God, are, or appear to be, ascribed to our Lord in the following Scriptures, waving many others, which the reader may consult in his Bible, as the extending of them would occupy much room. The name Jehovah, which is appropriated to God, Psal. lxxxiii. 18. Isa. xlv. 5.—xliv. 8. appears to be given to Christ, Jer. xiii. 6. Isa. xlv. 23—25. compared with Rom. xiv. 10.—12. Philip. ii. 10. Isa. xl. 3. compared with Luke i. 76. and Isa. vi. 1, 9, 10. with John xii. 40, 41. Jer. xxiii. 6. compared with Isa. liii. 11. Rom. i. 17. and Isa. liv. 5. compared with Rev. xxi. 9. also Zech. xi. 12, 13. compared with Mat. xxvi. 15. xxvii. 9, 10. That inanimate things and the Church should be so called, Exod. xvii. 15. Judges vi. 24. Ezek. xlvi. 25. where names compounded of the title Jehovah occur, is no objection; for this differs materially from ascribing it to persons, and such use of it only marks their relation to Messiah, as the wife is called after her husband, in consequence of her relation to him.

Is the Father any where called a man, or a man of war? and yet we find Jehovah expressly so called many ages before Christ came in the flesh, Exod. xv. 3. the Jehovah, whose right hand dashed in pieces the enemy, &c. 6. Hundreds of texts might be adduced from the Old Testament, where Messiah's official titles and works are mentioned; and yet the person speaking, or addressed, is called Jehovah; a number of which texts are either quoted, or referred to, in the New Testament, and applied to our Lord. Let any one read the xxiii. xxiv. lxviii. and lxxxth psalms as a specimen; and by what he finds there, learn how to understand the oracles of truth, where similar things occur.

Messiah is called God, Mat. i. 23. John i. 1, 2. xx. 28. 1 Tim. iii. 16. 2 Pet. i. 1. which, read as in Greek, is, "thro' the righteousness of our God and Saviour Jesus Christ."—He is called *the true God*, 1 John v. 20, 21. which compare with 1 John i. 2. and John xvii. 8.—*The great and mighty God*, Tit. ii. 13. Isa. ix. 6. which compare with Deut. x. 17. Jer. xxxii. 18. Is he not called *the only wise God our Saviour*, Jude v. 24, 25? which, by the liberty some take in expounding, I should have perhaps said, in darkening and perverting Scripture, would exclude the Father from any claim to such title. There glory and majesty, dominion and power, are ascribed to him now and ever. We see from Eph. v. 26, 27. that Christ is to present his Church to himself, as in the above text of Jude, which can only be in his essential character as the true God, in common with the Father and Spirit. And is he not called God, where the Church is said to have been bought with his blood, Acts xx. 28? and also Psal. xlv. 6. cii. 24. compared with Heb. i. 8, 10. and in the 12th v. expressly said to be immutable,—“But to the Son he saith—Thou art the same, and thy years shall not fail?”

Isa. xlv. 23. Philip. ii. 10. Rom. xiv. 10, 11, 12. compared, will prove that Jesus the Judge is God, before whose judgment-seat all shall stand—to whom every knee shall bow, and every tongue confess, and to whom every one shall give account of himself; and that this Christ is Jehovah, who swears by himself, because he can swear by none higher, his unity of

nature with the Father making inferiority in his Divine character impossible. Throughout that xivth of Rom. the titles Lord and God are interchangeably given to our Saviour. That the Father is not called *God only wise*, Rom. xvi. 27. to the exclusion of the Son, is evident from the same title being given to him also; and yet, from the express declaration it contains, it can be true only as applied to the one, if the Father and Son be not really partakers of the same identical divine nature. In these cases, where we are thus obliged to give the lie to one or other of the sacred writers, if we admit the Unitarian view, let the reader judge whether it be right to hearken to God, speaking by these his inspired servants, or to these men that can pretend to no inspiration, and would have us to believe them on the authority of their own wisdom.

And is not Messiah called *Jehovah of hosts*, beside whom there is no God else, the God of Israel, the Saviour—the Jehovah, in and by whom Israel shall be saved with an everlasting salvation—the Jehovah that created the heavens; God himself that formed the earth, and made it to be inhabited, who testifies of himself, “I am Jehovah, and there is none else—“I Jehovah speak in righteousness, I declare things that are right—Who hath declared this from ancient time? have not I Jehovah? and there is no God else beside me, a just God and a Saviour, there is none beside me.—Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else—I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely shall one say, in Jehovah have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed. In Jehovah shall all the seed of Israel be justified, and shall glory,” Isa. xlv.

From the bare recital of the above passage, we might infer that Jehovah, the God of Israel, who there speaks, is Messiah, though no other part of Scripture ascertained this fact. But when we find the apostle twice referring to it, and expressly applying these things to our blessed Lord, the matter is placed beyond a doubt, Rom. xiv. 11, Phil. ii. 10. To controvert a point so plainly and undeniably decided, is to pay little deference to the authority of Scripture, yea, to make it of none effect, in a worse sense than even the Jews did of old.—And why should it seem strange to any, that Messiah should be the Jehovah, who every where speaks and acts throughout the old Testament, seeing his kingdom, in which he presides with unlimited power, as King and prime Minister, is a kingdom comprehensive of all ages, and seeing the Father works only in and by the Son, without whose agency was not any thing made that was created?—Do we thus exclude the Father, as some ignorantly blame us? We certainly do not; we rather shew how he is and was in Messiah, working all things according to the counsel of his own will; which the doctrine of our opponents denies.—Does not the apostle express himself thus—*Christ, who is over all, God blessed for ever?* Rom. ix. 5. the very title given the Father, 2 Cor. xi. 31. compared with Rom. i. 25. The title of *the blessed God* appears to be given to our Saviour,—1 Tim. i. 11. “According to the glorious gospel of the blessed God,” it being the gospel of Christ as the revealer of it, the preacher of it in person, and as the rod of his strength, or the sceptre of his kingdom, which he com-



mits to faithful men, to be by them promulgated to the world: Does not what we find in the first verse properly belong to him, "God our Saviour, even the Lord Jesus Christ, our hope," as it may be read, he being the object of his people's hope and trust?

To all this it is no valid objection, that the term, God, is often used in a subordinate sense, as in 1 Cor. viii. 5.—2 Cor. v. 4.—Exod. vii. 1.—Psal. xcvi. 7. lxxxii. 6. John x. 34—36; for in all these places a subordination is expressly intimated. When so used, the additional titles are never found connected; and 2 Cor. iv. 4. as also Acts xiv. 11. are a proof that the Greek phrase, *ho theos*, or the term God, with the article, is used to express those who are gods in the subordinate sense; while John i. 6, 13, 18. shew that the word is applied to the divine Being absolutely, or to the Father personally, without the article; and it is applied with the article to the Son; chap. xx. 28. This trifling criticism, on which so much stress is laid, cannot serve the purpose of those who use it, with view to evade the proof of our Lord's Deity; for, as they urge it, it would prove that the Father is not the true God, and that idols are true gods.—From the passages in the Old Testament referred to, Rom. xv. particularly in verse 12th, it appears to me, that Messiah is the *God of hope*, from whom joy and peace are prayed; verse 13. the God whose is the gospel, verse 16th, "Ministering the gospel of God," which is expressly called *the gospel of Christ*, ver. 29. and 1 Cor. ix. 12, 18; and *the God of peace*, ver. 33. which title is repeated, chap. xvi. 20. and connected with a circumstance that plainly marks who is intended—"The God of peace shall bruise Satan under your feet shortly." From Gen. iii. 15. we learn to whom it belongs to bruise Satan's head, even to Messiah, that promised Seed of the woman. The Jews were Messiah's people, his natural subjects, so to speak; and yet "he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people," Rom. xv. 10, 11. Deut. xxxii. 43. Psal. cxvii. In the psalm, the term is Jehovah; and it is evident, from the preceding part of the chapter, that it is Jehovah Messiah who speaks throughout—whence it is said—"For Jehovah shall judge his people," ver. 36. "I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever," ver. 39, 40. Can any deny this to be Messiah's character and work? Does he not use the same language to John, in the isle of Patmos, "I am he that liveth, and was dead; and, behold, I am alive for evermore?" Rev. i. 18.

Isaiah speaks of him as the root of Jesse, that should rise to reign over the Gentiles, in whom it is foretold, the Gentiles, or nations, shall trust, Isa. xi. 1, 10. These passages being so directly applied to our Lord by Paul, and so expressive of his official character and work, we are infallibly directed to the person intended. It appears to me more than probable, that Christ is intended by *the living God*, Heb. x. 31; for in the preceding verse he is said to judge his people, the appropriate work of Messiah; "The Lord shall judge his people. It is a fearful thing to fall into the hands of *the living God*;" which must refer to the Son, to whom the execution of judgment is committed; and not to the Father, who judgeth no man, and executeth judgment upon none. The

plain question then is, Shall we believe God rather than men, or shall we not? Where he determines a point, who has a right to come after him, and contradict him, or explain away the plain meaning of his words?

Upon the justice of such application of Scripture authorities, we may safely conclude, that it is Messiah, who calls himself *the God of Abraham, of Isaac, and of Jacob*, Exod. iii. 6. compared with Acts vii. 30—32. Hosea xii. 3, 5. The original term rendered *Shepherd*, also signifies *Ruler*, especially in the language of the Seventy, and of the New Testament. Must not Messiah then be intended by the Jehovah whom David owns as his Shepherd, Psal. xxiii. and also by the Shepherd of Israel, who led Joseph like a flock, who dwelt between the cherubims, to whom the church prays—"Give ear—shine forth?" Psal. lxxx. 1. Is it not because he is truly and properly God, that the title gods is given in the law, to the princes and leaders of the people that ruled in his name? Are we not justified in applying to Messiah, and not to the Father exclusively, what we find, Psal. xxiv. that he is Jehovah, to whom belongs the earth, and the fulness of it, the world, and its inhabitants,—the Jehovah, to whom belonged mount Zion, as the seat of his throne and government—the Jehovah, who is the God of salvation, from whom the blessing and righteousness are received—the King of glory, Jehovah strong and mighty, Jehovah mighty in battle—the Jehovah of hosts? To him applies, as the great High Priest of our profession, what we have, ver. 3, 4. for he as such ascended to the true hill of Jehovah, and stands, or officiates, permanently in the holy place not made with hands, eternal in the heavens. To none of the Aaronical priesthood could the sequel fully apply; for he alone, in consequence of his own personal, all-perfect rectitude, received the blessing from the Lord, and righteousness from the God of his salvation.—I expressed myself too weakly, when I said, that we are justified in applying such things to our Lord; for all the additional titles here employed are an index to Messiah's official character, and we can have no right to rob him of his proper glory. He is the Jehovah, to whom belong the earth and the fulness of it, as the heir and Lord of all things; a glory, not left in the power of mortals to deprive him of it, by all their ingenuity and sophistry. "Render to God the things that are God's."

That Messiah is called *the Lord*, or *Jehovah of hosts*, will appear also, by comparing Isa. viii. 13, 14. with chap. xxviii. 16. 1 Pet. ii. 6, 8. Psal. cxviii. 22. Luke ii. 34. Mat. xxi. 42, 44. Rom. ix. 33. Are we not thence plainly taught who is intended, 2 Sam. vi. 2. by the God whose name is *Jehovah of hosts*, that dwelleth between the cherubims, the throne of the true King of Israel, before whom David, and all the house of Israel, played on instruments of music, verse 5; whose was the ark,—the Jehovah God, whose anger was kindled, so that he smote Uzzah, verse 7. for his error, so that he died before the ark of God, and so on in the sequel of the chapter? In smiting Uzzah, he acted in character, as the supreme Judge, to whom all judgment, and execution of judgment, or punishment, belong; acts in which the Father does not interfere, and which do not comport with his revealed character.—The above farther appears from Isa. liv. 5, compared with 2 Cor. xi. 2. so that Messiah's claim to the title *Jehovah of hosts*, is indisputable; that glori-

ous name being as clearly ascribed to him in Scripture, as the sun shining at noon-day.

The official titles of *The King of Israel, and King of kings, and Lord of lords*, which he could not bear, were he not *the God of Israel*, and the God of all mankind, are peculiarly his; with which stand connected the titles of King of nations and of saints, and the Governor among the nations, John i. 49. Rev. xvii. 14, xix. 13—16. Psal. xxii. 28. compared with Deut. x. 17. 1 Tim. vi. 14, 16. In the last of these texts, Paul claims to him exclusively the character of "The blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see;" that is, in his divine nature, or in the form of God, which he had before he became man, and which the Father alone adequately sees or knows; "to whom," adds the apostle, "be honour and power everlasting. Amen." To all this, in v. 14. the Lord Jesus Christ is the antecedent; whence even violence to the passage cannot suppress the evidence which thence results in favour of his supreme deity. How amazing that any person, possessed of common sense, should for a moment think of applying all this to a mere man, or to a superangelic creature! But shall I say, Unsanctified learning has done much hurt to the cause of truth, the souls of men, and the Church of God, while it exerts itself to cut off the locks of Messiah's strength and glory? Does not this full and solemn declaration undeniably prove his pre-existent state, yea, his true and proper Deity, and teach us how he came down from heaven as the Logos, ineffably united to God, and existing in Godhead? And how else can we account for his asserting, that he was actually in heaven, while he conversed with Nicodemus on earth; "He that came down from heaven, even the Son of man, who is in heaven?" John iii. 13. Let none presume to meet this, and similar declarations, with the objection of that master in Israel; "How can these things be?" v. 9. for such opposition to truth would be more inexcusable in us than in him; and with him such unbelief was of short continuance, having used the most effectual mean to remove it, humble persevering application to the Lord. Is it not to this day too manifest, that he is the King invisible, so few of mankind beholding his glory in that character, and so many deeming and treating him as a root sprung out of a dry ground, without form or comeliness? Let us, however, say with the early Christians—Whom having not seen, we love—love, because he first loved us, and gave himself to the death for us; and whom, though now we see him not, see him not in the body, and but faintly a few rays of his glory, yet believing in him, we rejoice, with joy unspeakable, and full of glory, pregnant with honour and immortality.

Does not our Lord above assert his universal presence, as the Son of man, "the Son of man, who is in heaven," and that while he tabernacled here below? which must have been in virtue of that union which always subsists, since his incarnation, between his immaculate humanity and his pre-existing Deity. Hence, as the head is united to the body, and is the seat of the senses, and the source or organ of the animal spirits; so *the head of Christ is God*. Why should it then be thought incredible, that he should be the true God, whose divine presence is confined by no bounds or limits, though the heavens must receive or retain his human presence and agency till the

times of restitution of all things? Acts iii. 21.—Not to see the perfect consistence between what is applied to his derived nature, character, and fullness, and his unoriginated nature and fullness, is to shut our eyes against the plainest testimonies of Scripture, and the most obvious dictates of reason and common sense.

Why should a single text of Scripture, detached from its connection and its obvious sense, be urged against proofs, so many, so plain, and so conclusive? When Paul says, speaking of Christians, "But to us there is but one God, the Father, of whom are all things, and we in him;" or as on margin, *for him*; "and one Lord Jesus Christ, by whom are all things, and we by him," it is evident from the connection, and other parts of Scripture, that he does not use the terms God and Father, in opposition to Christ, and to the total exclusion of him from any claim to these titles; for both are given him in the sacred writings, 1 Cor. viii. 6. The opposition is stated only between the true God, Father, Son, and Spirit and the many gods and lords spoken of in the preceding verse, from whom the Christian's God and Lord is distinguished. Professed Unitarians of every name cannot but own, that the term God is in Scripture often applied to the Son and the Spirit; but, upon their principles, this God, and this Lord, do not stand opposed to the many gods and lords of whom Paul speaks, and from whom he plainly contradistinguishes every object of true religious trust and worship. Also, upon their principles, their two acknowledged inferior gods might be multiplied into thirty thousand, and so identified with the heathen deities, to which they are assimilated.

The purpose for which the above text is so often referred to and urged with apparent triumph, as if sufficient to invalidate every argument that can be adduced on the other side, makes it directly to contradict the testimony which the Father bears to Messiah's true deity—"Thy throne, O God, is for ever and ever;" Psal. xlv. 6. Heb. i. 8. and also almost innumerable other texts of Scripture. It gives the direct lie to John, though those who urge it may intend no such thing, when he testifies that Messiah is the true God, and the eternal life; while they quote the above text of Paul to prove that there is no true God but the Father, and instead of having life in himself, so as to justify his being called life in the abstract, and the eternal life, even the Prince or Author of life to all that now enjoy the precious blessing, or may be brought to enjoy it hereafter—instead of granting this, though all expressly declared in Scripture, they maintain that he has no life in himself, in any other sense, than that in which all creatures have it, by being imparted and preserved to him by the agency and continued influence of the Father. Were that the case, could he quicken whomsoever he will, in all parts of Jehovah's dominions, and that by an act of volition?—Could Paul say—"Christ Jesus, who worketh in or by me mightily," were he no more than a creature, whom the heavens must retain till the times of the restitution of all things? Col. i. 29. or could all things be said to be made, not only by him, as the agent, but for him, or his glory and pleasure, as their ultimate end; and that by him all things should consist, or all things subsist in him, were he not the true God, that made and upholds all things? ver. 16, 17.—Let the reader, who has not so learned Christ,

as to deny his proper Deity, glory in his Lord, and in his unbounded power to quicken and bless his people.

To prove the fallacy of the exposition of any text of Scripture, it is enough to shew, that it overlooks the connection, counteracts the scope of the sacred writer's argument, and belies the plain declarations of other portions of sacred writ; all which applies to the Unitarian mode of restricting the above passage. We ought not to infer, that when the Son of God is spoken of, in any passage, as Mediator, that therefore the terms God, and Father, in the connection, should be understood, so as totally to exclude him in every sense; for he stands related to us in the double relation of our God, and of our Mediator, and may be so intended in one and the same text. These relative terms are also ascribed to him; and all his official titles are certainly consistent with those which denote his divine existence, or its relative mode in Deity. Thus have I rescued a portion of God's word from the false, yea, perverse gloss so often put upon it; and let the reader judge, whether, when properly understood, it makes for us, or for our opponents, in this controversy.

Having so largely proved our Lord's indisputable claim to the divine titles, which are ascribed to God in Scripture, and that in the highest sense in which they are used, let me subjoin a few remarks, which appear of weight, before I proceed farther. We cannot suppose that there is any thing in our Lord's person or character, that can make the honours demanded for him by his Father, ascribed to him by his people, and received by himself, as attested in the sacred volume, either unlawful or absurd. But if he exert no properly inherent power in the works which are ascribed to him, under the title of God, or Mediator, any more than Peter or John did in curing the impotent man, who disavowed every thing like agency, on their part, in that miracle, then he is not entitled to either praise or love for any of his works; for we give no praise to the pen with which a poem is written, nor to the loom in which a curious web is wrought; nor do we think it proper to bestow trust or love on either on that account. All this terminates on the talents of the poet, and on the design and art displayed in framing the loom, and on the figures and contexture of the work, the excellent fabric of which commends the artist; yet love and praise are claimed to Christ, in Scripture, and also ascribed to him, for these very works, in which he is supposed to act no higher part than that of a well-tuned instrument in the hand of a skilful musician; whence we may infer his real efficiency, or actual operation in such works.

"Thou shalt love the Lord thy God, with all thy heart, soul, strength, and mind," our divine Master tells us, "is the great and first commandment." The second (adds he) is like to it, "Thou shalt love thy neighbour as thyself." I beg leave to ask the question, so native on this point, and let every one take care how he answers it; Whether are we to love Christ as our God, or merely as our neighbour? If in the latter sense only, then we are not bound to love him with a love superior to that which we owe ourselves, or our fellow-creatures. But he demands a love superior to this—"If any man love father, or mother, wife, or children, or his own life, more than me, he is unworthy of me." This plainly shews, that the love which we owe our Saviour, must exceed that which we owe to our

neighbour, our dearest relatives, or even our own lives; whence I infer that we are bound to love him as the Lord our God, with all our heart, soul, strength, and mind. It is the want of this love that exposes to the awful curse—"If any man love not the Lord Jesus, let him be accursed, *thema, maranatha*." Why use this language, if he be entitled to no love but that which may terminate on a creature vested with a high office, and cannot be viewed as a religious affection? When Thomas said to his divine Master, "My Lord, and my God," can we suppose that he did not think him worthy of his chief regard, or himself bound to love him as the Lord his God? And is not the church, and indeed mankind, repeatedly exhorted, *Psalm cxxxvi.* to render solemn thanks to Jehovah, as the God of gods, and the Lord, or Jehovah, of lords; titles appropriated to Messiah in the New Testament, and said to be written on his vesture and thigh? John teaches us, that creation and preservation, which are connected with the works of the one and same God, entitle their Divine author to adoration and praise; "Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created," *Revelation iv. 11.* Seeing all this is expressly ascribed to the Son, *John i. 2. Col. i. 16.* why not include him, *Proverbs xvi. 4. Rom. xi. 36?* But were he merely a subordinate agent, would such things apply?

Doctrines, then, which lay the axe to plain commanded Scripture duties, and take away both the motive and the obligation to observe them, cannot surely be of God; for is there a demonstration in all Euclid more certain than such a conclusion? Mr. Fuller has given a very full illustration of the tendency of Socinian principles, in one of his publications; and though it be several years since the Author read it, yet he recollects that he felt full conviction, that in their tendency and effects they appeared calculated to counteract the leading tempers and duties of Christianity, and the grand design of the gospel; and, upon a more thorough knowledge of that way, his conviction is rather strengthened than abated. If this be really the case, may not their extraction and nature be thence known?

I would ask this plain question, Whether does it discover most love to Christ, to search for him, and to trace his steps in the sacred oracles, rejoicing to find him every where in that consecrated paradise; or to use all possible pains to shut his mouth where he speaks, and to exclude his presence and agency where he really is and acts? If the Philistines passed not with impunity for putting out Samson's eyes, though he foolishly yielded himself into their hands; of how much sorer punishment will they be thought worthy, who attempt to put out Messiah's two eyes, the Old and New Testament, at least in the sense in which he employs them, in character of the God of Israel, whose eyes are like a flame of fire in every place, beholding the evil and the good?—Convinced that I am a sinner, may every Christian say, and that God alone can save a sinner from the evil and error of his way, from all sin and wrath, if I could not view my Saviour in that light, my hopes would give up the ghost. If such be the language of the reader's heart, let him cast the anchor of his faith and hope on that firm rock—on that glorious declaration, which we find, *Titus ii. 13, 14.* "Looking for the blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ; who gave himself for us,

that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Do they properly feel their need of this redemption, that can be content with a created Saviour, and cannot bear to be told that Jesus Christ ranks higher? May the Lord open their eyes before they sleep the sleep of death!

In Rev. i. 4. the Father is described—"He who is, and who was, and who is to come;" which is allowed to be expressive of his absolute eternity and immutability; and the same character is given to the Son in language equally strong and emphatic; v. 8. "I am Alpha and Omega, the Beginning and the Ending, saith the Lord, who is, and who was, and who is to come, the Almighty." 'This,' says Dr Doddridge, in his note on this text, 'has been interpreted by many as spoken by the Father; but it will be very difficult to give sufficient proof of it;' he might have said, impossible, without violence to the connection. Though the term rendered Almighty should be translated, as he remarks, according to the Syriac version, *He who holds all*, or hath all power and authority, that is, as he adds, he who superintends, supports, and governs all, does not this unlimited trust require unbounded power? What is implied in the term, is applied to our Lord, Col. i. 17. Heb. i. 3. And though the passage should be understood as spoken by the Father, which the context will not however admit, our Lord's applying so many of these titles afterwards to himself, observes that author, plainly proves his partaking with the Father in the glory peculiar to the Divine nature, and incommunicable to any creature.

'This learned and pious author paraphrases the verse—"I was before all worlds, and shall continue the same, when all the revolutions of this world are over, and the final scenes relating to it concluded. I am the First and the Last; I am he, saith the Lord Jehovah, who is, and who was, and who is to come, the eternal, the unchangeable, the Almighty Author, Supporter, and Disposer of all things!" In the 11th verse our Lord assumes these titles, which this commentator farther paraphrases—"I, O John, am the Alpha and the Omega, the First and the Last; I claim divine perfections and glories, and assume, without robbery or usurpation, the peculiar titles and prerogatives of the one eternal, infinite, and unchangeable Jehovah; and am now descended from heaven, to give thee a revelation of the most astonishing and important events?" The proofs already adduced sufficiently justify this paraphrase. I beg leave to transcribe his note on this verse.—"That these titles should be repeated so soon, in a connection which demonstrates that they are given to Christ, will appear very remarkable, whatever sense be given to the eighth verse. The argument drawn, in the preceeding note upon it, would have been strong, wherever such a passage as this had been found; but its immediate connection with this greatly strengthens it. And I cannot forbear recording it, that *this text* has done more than any other in the Bible, toward preventing me from giving into *that scheme*, which would make our Lord Jesus Christ no more than a *deified creature*.' With justice Mr Scarlet, in his version of the New Testament, intitles the section that contains these verses,—The proper Deity of Jesus Christ asserted.

As absolute eternity, and unbounded authority and power, are ascribed to our Lord by John, in the above passage; so the writer to the He-

brews confirms the same truth, with addition : " Jesus Christ, the same yesterday, and to day, and for ever," Heb. xiii. 8. Here we have two incommunicable perfections of Deity ascribed to our blessed Lord, unbounded power and authority, and absolute immutability ; perfection which can with no truth or propriety whatever be predicated of any creature, be he ever so exalted, or high in office ; as the natural distance between him and such a Being must always remain infinite. The titles, *the First and the Last*, which occur in these texts, Rev. i. 17, 18. ii. 8. compared with Isa. xli. 4. and xliv. 6. evidently apply to Messiah as the God of Israel. Would our Lord take to himself a title or character, which in the last of these texts " Jehovah the King of Israel, and his Redeemer—Jehovah of hosts, besides whom there is no God," expressly claims, " I am the First, and I am the Last," were he not that very Jehovah ? No king on earth is better known by his appropriate distinctive titles, than Messiah may be known by those which are ascribed to him in Scripture. Is he not the only official Redeemer, the nearest kinsman, as the term imports ; a title which can by no means apply to the Father, he not partaking of our nature ; and, as in that verse, *The First and the Last*, which he testifies to be his proper title ? Does the Father, or Jehovah essentially considered, express his own absolute immortality, even in the form of an oath, by the phrases, " I live—him that liveth for ever ?" Numb. xiv. 21, 28. Dan. xii. 7. Rev. x. 6. Our Lord does the same with equal emphasis, " I am the life, I am he that liveth ; and behold, I am alive for ever more," John xi. 25. xiv. 6. Rev. i. 18. Our Lord possesses a life even as Mediator, which he can exert at pleasure in a truly God-like manner, quickening whomsoever he will ; John v. 21. " For as the Father hath life in himself, so hath he given to the Son to have life in himself," v. 26. By virtue of this life, which doubtless hath Deity in him for its basis, " what things soever the Father doth, these also doth the Son likewise," v. 19. We must either call in question the veracity of our Lord's testimony here, or admit that his power, and the Father's power, is the same, their perfections not being distinct. Does not the Father perform works which require the concurrence of all divine excellencies ? Let our Lord's saying, then, be allowed to be true, " what things soever the Father doth, these also doth the Son," and there will not be any dispute about his proper Deity.

Is not the Father's life independent, and energetic in communicating and preserving life ? Above we are taught that the Son's life is so also. Can any man in his senses suppose it possible, that an angel could be vested with any powers that would enable him to quicken a dead man, or to renovate a depraved sinner on earth, merely by an act of his will ? Could any power, virtue, or influence, emanate from him, as did from our Lord in the cure of the afflicted woman, of whom we read in the gospel ?—But, for the reader's ease, I shall make a break here, before I proceed farther in the investigation of this point.



# P R O O F S

OF

## OUR LORD'S DEITY CONTINUED.

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SHOULD we advert for a moment to the xūth of Isaiah, we will find that the whole applies to Messiah, if we make his official character, and the known application of some leading terms, which occur in it to him elsewhere in the Old and New Testament, a key to the proper understanding of the whole. It also affords clear proofs of his supreme Deity, in the titles given him, in the religious worship demanded for him, and trust expressed in him, in consequence of his divine character, and of the works which he performs. He is called Jehovah, v. 1. and is said to have been angry with his Church, that is, to have corrected her with his judgments, but whose anger, or paternal chastisements, she owns, with praise, was done away, and succeeded by favour and divine consolations. To be angry, in the sense in which anger applies to God, is Messiah's province, when that anger respects the correction of his people. In v. 2. he is called the salvation of his Church, a title given to him, Exod, xv. 2. Psal. cxviii. 14. and in lxviii. 19, 20. the God of their salvation. These two psalms contain a prophecy of Messiah, which the New Testament writers repeatedly apply to him; and indeed, it can properly apply to no other. He is the God, at whose rising his enemies shall be scattered, and flee before him; or from his face, as on margin; v. 1. the God at whose presence the wicked shall perish; v. 2. the Almighty who scattered kings; v. 14. the God whose hill Zion was; v. 15. the Lord to whom belong issues from death, and who shall wound the head of his enemies; v. 20, 21. the God to whom kings shall bring presents, as they did of old to Solomon; v. 29. the God unto whom the kingdoms of the earth shall sing praises; v. 32. the God whose excellency is over Israel, and his strength in the clouds and heavens; who is terrible out of his holy places; the God of Israel that giveth strength and power to his people, and whom they bless in return, v. 34, 35.

That our Lord is called salvation appears from Isa. xlix. 6. Luke ii. 30. and may be intended, chap. lii. 10. lxii. 11. and is called, Luke i. 69. "an horn of salvation," a glorious and mighty Saviour, whom all flesh shall see as the salvation of God, chap. iii. 6. who might say of himself, when he entered into Zaccheus' house,—“This day is salvation come to this house;” which he explains by adding, “For the Son of man is come to seek and to save that which was lost,” chap. xix. 9, 10. The clause,—“Behold, God is my salvation,” may be read, “Behold, my salvation

is God," v. 2. the Messiah whom we expect is truly the God of Israel, and their Saviour in the time of trouble. The Church adds, "Jehovah, Jehovah, is my strength and my song, he also is become my salvation," perhaps to intimate, by reduplicating the name, that though distinct, in regard of personal subsistence, from the Father, yet in nature and agency he is one with him; whence Jehovah the Father is in Jehovah the Son, by this unity of nature; and when he assumed our nature, and finished the work assigned him on earth, he became our salvation, the author of Zion's deliverance, by which he shewed himself to be her Saviour. This figure of speech, which transfers the name of the effect to the cause, calls Messiah salvation, instead of Saviour, is very frequent in Scripture, especially in the prophetic writings.

And are not the wells of salvation the promises and ordinances of the gospel, which he opens and none can shut, and from which his people draw water with joy, his property, and at his disposal? He drank of the Jacob's well himself when on earth, his believing Jewish children drank of it, and the heathen, who before were not raised above the rank of cattle ranging on the hills, have access to drink of it to this day. An exhortation is given to praise Jehovah, or rather it is foretold, that, at a future period, the Jewish church would so exhort others, namely, the Gentiles; whence it is farther foretold, that they would encourage and stimulate such to call upon his name; which was evidently done in the primitive Church, though now too generally disused, except among the Moravian brethren, and to proclaim that name, as the margin reads it, and make known that it is exalted; which is but another phrase for preaching the gospel, that is, declaring that there is no other name given under heaven among men, by which we can be saved, but the name of Jesus. The reason for giving him that name, the angel that foretold his birth tells us was, because he saves his people from their sins; but is there any name appropriated to the Father which imports any such thing? The Church, or nations, are exhorted to sing unto this Jehovah, to celebrate his praise, a sublime act of religious worship, because he had done excellent things; and it is added—"This is," or shall be, "known in all the earth," referring to the future promulgation of the gospel among the Gentiles, by which Messiah's fame, like that of Solomon of old, shall be spread to the ends of the earth.

The Church is farther enjoined, v. 6. under the title of the inhabitant, or, as on margin, inhabitress of Zion, to cry out and shout; a mode of expression that imports victory, or some great joy: and the reason assigned is, that the Holy One of Israel is, or shall be great, at that period, in the midst of her; alluding to a king dwelling among his people. Do not triumphs suit his character, as Jehovah the man of war, or Captain-general of the Lord's hosts? Do not festive joys suit his character, as the great Lord of the harvest, to whom it belongs to prepare a feast of ingathering for his labourers and household? And is he not the Holy One of Israel, who was emblematically represented in the Shechinah as their enthroned King, in consequence of having been anointed on his holy hill of Zion?—Thus the reader sees, that these things apply to Messiah only, and can by no means be interpreted of the Father, but as acting in union with the Son, and by means of his agency; and the gloss here given may assist in

ascertaining the sense of other portions of Scripture; which has partly led to descant on so many passages in this tract.

Paul assigns a reason, and, no doubt, a just one, why Messiah is not seen and owned in his true character; "I give you to understand, that no man can say that Jesus is the Lord, but by the Holy Ghost," 1 Cor. xii. 3. and may we not add the first clause, in reference to a too prevailing error,—“no man, speaking by the Spirit of God, calleth Jesus accursed,” degradeth him into a mere man of our own order, or a deified creature? But how shall such speak by the Spirit of God, who do such despite to that Spirit, as to deny his very existence, or reduce him to a mere influence?

As Messiah is called Jehovah, in regard of his divine nature, so is he termed the arm and the hand of the Lord, in respect of his official agency, as Dr Horne justly observes in his Comment on Psal. cxix. 173, 174. “Salvation by the Hand or Arm of Jehovah, which is often in Scripture a title of Messiah, hath been the object of the hopes, the desires, and longing expectation of the faithful, from Adam to this hour; and will continue so to be, until He, who hath already visited us in great humility, shall come again in glorious majesty, to complete our redemption, and take us to himself.”—I find a rule of interpreting Scripture, in the Universal Theological Magazine of October, 1804, which the reader may apply to the glosses on particular passages given in the course of this work. “Whatever sense, meaning, exposition, or interpretation is given of, or construction put upon, any part of the Old Testament which opposes the more clear testimony of the New Testament; and also whatever sense or meaning is given to any part of the New Testament which opposes or contradicts a great number of other passages therein contained, which, in the most clear, express, and positive words our language is capable of, gives us a very different idea, must be founded on error and mistake,” p. 194. The conclusion founded on these premises is certainly just.

To urge against a testimony so well founded, that Messiah, though merely a created being, might personify the true God, as his ambassador or representative, is a mere evasive, not to the purpose, and cannot in the least affect the full proof deducible from so many plain and express texts of Scripture. Though an ambassador represents his prince in a foreign court, he does not personate him, but expresses himself merely as one empowered by him; whose private will and judgment may, in certain cases, not accord with his instructions. If a mission from God, and an authority to speak in his name, could justify such a mode of expression, then Moses and the prophets, upon the same principle, ought to have personified the Almighty, in delivering their message. Considering how much the Jews had been punished for idolatry, to which they had been so long unhappily attached, and how averse they were to it at the time the New Testament was written; and also how prone the Gentiles were to such practices; such bold figures of speech, as the schemes of our opponents make necessary, in a book intended to be the rule of faith and practice to both, would have frustrated the grand design of its publication to the world—the recovery of the nations from the service of their idols, called vanities, to the knowledge and service the living and true God; and the preservation of Jews and Gentiles from a relapse into such

**degrading and fatal superstition.** Has this argument no weight? Not to admit its force in this controversy, is to tax God with inconsistency, in giving a revelation that so plainly tends, upon the Unitarian interpretation of it, to promote the very thing which he would prevent or cure! That, however is but one instance of many, in which that system, even in all its modifications, implicates God, in my opinion, in the charge of inconsistency or foolishness; for I must be allowed to speak of it, in the light in which it appears to my mind, after several years' close examination of its merits and pretensions.

Do we not find attributes, which exclusively belong to the Divine Being, and can inhere in no finite nature, ascribed however to Messiah, as hath been proved in part already? For instance—*Omniscience*, Col. ii. 3. Rev. ii. 23. John ii. 24, 25. xxi. 17. Mat. xii. 21. compared with Psal. vii. 9. and cxxxix. which is also expressive of the universal power and presence of the adorable Being there addressed. Jer. xi. 20. xvii. 9, 10. 1 Kings viii. 39. may be referred to in that comparison. Does not Solomon, in the last of these texts, declare that God alone, to whom he addressed his prayer, knew the human heart—"Thou only knowest the hearts of all the children of men?" a property ascribed to Messiah in the Old and New Testament, and necessarily implied in his official character as universal Judge. He is said to be of such quick understanding, that he shall not judge after the sight of his eyes, neither reprove or convict after the hearing of his ears; (Isa. xi. 3.) the only two ways by which all judges that are finite in knowledge must judge and convict; a plain proof of his intimate knowledge of all hearts and human actions, and that by a knowledge at once intuitive and complete; a prerogative which belongs to God alone. Will he not bring every thought and every concealed motive and design into judgment, with every secret thing, whether it be good or bad? Will he not adjust all his rewards and punishments, with a scrupulous exactness, to the moral state and character of his subjects? Is it not astonishing that men should once think a creature, be he ever so exalted, qualified for such work? But the Scriptures ascertain the point; for they tell us that "God is judge himself," the official and acting Judge; and yet assures us, that "the Father judgeth no man; but hath committed all judgment unto the Son; and hath given him authority to execute judgment also, because he is the Son of man," Psal. l. 6. John v. 22, 27. To tell us that it is not him that judgeth, but the Father in him, because he acts by his authority, is to contradict the above attestation, and to advance a position, equally untenable and absurd, as to say that it is the king in person who passes sentence on the criminal, because the presiding judge does it in his name. The qualifications of a judge by which he is fitted to discharge his trust, are quite distinct from his legal authority to act in that capacity, though supposed to be included in it; the latter being adventitious and derived, depending solely on the will of another; but the former personal, and inseparable from the rational existence of the man, the will of another having no power over it.

Without omniscience, or unbounded knowledge, Christ could not act as Mediator between God and men; which supposes and requires his intimate knowledge of all their wants and necessities, and of all their prayers; any more than he could act as the Judge of all the earth, who shall weigh

the actions of men in antequel balance. Indeed, the due exercise of his Mediatory offices indispensibly requires the possession of all divine perfections; which cannot be possessed by halves, or detached. I may refer to Mat. xi. 27. and Luke x. 22. as proofs of our Lord's unbounded knowledge. There himself testifies, that no being knoweth the Son, or even who the Son is, but the Father; and that no being knoweth the Father, or even who the Father is, but the Son. From these two texts it appears evident, that the knowledge of the Son is every way as extensive as that of the Father; which must be the case, the attribute of omniscience being common to both; so that to deny it to the Son; is, in effect, to deny it also to the Father. I have, in a preceding part of this work, taken notice of a trifling objection; on which however stress is laid, against the native inference I draw from this plain testimony. Does not our Lord, in that testimony, claim to himself an all-comprehensive knowledge? For he who knows God perfectly, or adequately, must surely know all things; which knowledge Peter ascribed to his Divine Master. Must not that understanding be infinite that comprehends the Father? and must not the Son be infinite in his nature and excellencies, seeing no being, whether angelic or human, can comprehend him,—or even know who he is,—seeing he is comprehended by the Father alone? Does not this declaration stain the pride of all that proud reasoning, which pretends to fathom the depths of his nature, to scan the constitution of his person, and to define who and what he is, though at the expence of contradicting his express declarations? Are these fit to be our guides to the land of uprightness, who thus treat the testimony of the faithful and true witness?

Seeing all the apostles were chosen by our Lord, Paul himself not excepted, whence they were; in strict propriety of language, his missionaries, chosen by him out of the world, and sent forth to bear his name to Jews and Gentiles, have we not good reason to believe that he presided in the choice of Matthias, who could not be singular in the above respect? Acts i. 24—26. There he is addressed by solemn prayer, requesting he would manifest his choice of the two objects that were presented; and the character given him in the address—"Thou Lord, who knowest the hearts of all men, shew whether of these two thou hast chosen," is the character which he often has in the sacred volume; and is implied in what he ascribes to himself in his epistles to the Asiatic churches—"I know thy works," which includes a knowledge of their principles and motives of action. According to their request, the Lord decided—"They gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven apostles." Solomon tells us, that "the lot is cast into the lap; but the whole disposing thereof is of Jehovah," Prov. xvi. 33. Another proof this that Jehovah and Messiah are one; for to suppose that the Father chose Matthias, when our Lord made choice of all the other apostles as their common Lord and Master, would be to consult the honour of a system, at the expence of truth and consistency. Every system that cannot bear the consistency of truth, is and must be inconsistent with truth; which is never at variance with itself.

If, with many, we understand Christ to be intended by the word of God, to which divine personal properties are ascribed—being called "a discernor of the thoughts and intents of the heart;" there being no crea-

ture that is not manifest in his sight, and all things being naked and opened to his eyes; (Heb. iv. 12, 13.) then we have another proof of his omniscience; and it is more natural to ascribe such properties to him, than to the written word, which can produce none of the effects there specified, without his direction and agency.

To Messiah also belongs Omnipresence, or the power of perceiving and working at distant and different places at the same time—distant in regard of his bodily presence, which is necessarily confined, like every thing that is finite, to one spot of space at a time, in respect of local situation. Universal agency is allowed to be a proof of universal presence; because no being can be supposed actually to work where he is not actually present. Personal agency cannot extend beyond the sphere of actual presence; so that he who works every where, and makes all things new, as we are assured our Lord does (Rev. xxi. 5.), can be no other than the omnipresent and all-powerful Jehovah. May not our Lord's universal presence be justly inferred from Mat. xviii. 20. xxviii. 20. Col. i. 17. Heb. i. 3. compared with Jer. xxiii. and Psal. cxxxix. from the beginning?—When he declares, that he walks amidst the golden candlesticks, or churches of the saints, and holds the stars, or pastors, in his right-hand; does not this speak his universal presence and agency? Rev. i. 13, 20. As the heavens must retain his corporeal presence till the times of the restitution of all things, he could, with no propriety, use such language of himself were he not the true God, who is intimately present with all his works. From his appearance to Saul in his way to Damascus, and the words he addressed to him; and also from his appearance to John in the isle of Patmos, and the words and action ascribed to him on that occasion, it is evident to a demonstration, that he can make himself visible, his power be felt, and his word heard, in all parts of his dominions, whenever he pleaseth. Is not this descriptive of the true God, no creature being vested with such divine power?

To the above vouchers for the truth of our Lord's deity, may be added John i. 18. iii. 13. compared with ixth. 25. The recovery of sight to the man born blind the Jewish rulers viewed as a clear proof of the immediate interposition of Deity; a miracle which none could effect but God himself. Hence they exhort the man on whom the instantaneous cure was effected—"Give God the praise," intimating that it was such a divine work, that Jesus could not contribute any thing toward it; and therefore that he ought to give God the entire glory of it. Did the rulers believe the truth of the miracle, they would be self-condemned in denying our Lord to be the Messiah, and a divine person; for it is evident, from their mode of reasoning, that they viewed the person who could work such a miracle to be truly God. The clause—"Whether he be a sinner or no, I know not—" would be better rendered—"If he be a sinner, I know it not,"—I perceive it not; the blind man thus intimating that had very different thoughts of the author of his cure, as he forcibly argues, v. 30—33. With him it was enough to evince the miracle to be immediately of God, or to prove his actual interposition in the case, that he could say, "One thing I know, that whereas I was blind, now I see" whence he adds,—“Since the world began, was it not heard, that any man opened the eyes of one that was born blind,” y. 25, 32. Does not

this reasoning plainly intimate the blind man's conviction, that the agent in his cure must be divine; whence, when our Lord thereafter told him, that he was the Son of God, or the Messiah, he believed in him as such, and worshipped him, like Thomas, upon conviction of the same truth, as the Lord his God, v. 35—38. Have we not a proof, in both these cases, that every pious Israelite regarded the Messiah as the Lord his God, and as such entitled to his religious homage? which homage our Lord often received without scruple while on earth. But had the Pharisees been up to the refinements of their modern brethren, they would find no occasion to object against the miracle, as performed by our Lord; and did the blind man view the matter in their light, he might have saved himself his whole defence, and so retained the favour of his teachers, and his place in the Jewish synagogue.

If our Lord be no more than what many would represent him, I cannot help thinking that he must have been culpably deficient, in not being more explicit in referring the power, by which he performed his miracles, and the sole honour of them, to the Father. But let them see to this, whose systems involve such a bold accusation or condemnation of their Lord and Saviour.

Let any one compare Hos. i. 7. with Gen. xix. 24. and there he will see, that he who is the Father's agent in delivering his people, and in punishing his enemies, is expressly called Jehovah—"I will have mercy upon the house of Judah, and I will save them by Jehovah their God." The promiser here must evidently intend Jehovah the Father; and Jehovah the God of the house or kingdom of Judah, can mean no other but Messiah, the one being spoken of as distinct from the other; whence we clearly learn who the God of Israel is in the Old Testament writings, and that this God is Messiah, Immanuel,—God with us, by whom alone the Father saves and punishes. By believing with the heart in this Messiah, to those who before were not his people, "it shall be said, Ye are the sons of the living God," the children of Messiah, the Resurrection and the Life, Hos. i. 10. Is he not intended, chap. ii. 16. "Jehovah saith,—thou shalt call me Ishi," that is, *my husband*, a title not given to the Father? And does not the above also prove, that the Jehovah who rained down fire and brimstone on the cities of the plain from Jehovah out of heaven, was Messiah acting by commission from the Father?—Gen. xix. 24. "Then Jehovah rained upon Sodom, and upon Gomorrah, brimstone and fire from Jehovah out of heaven." Let our opponents attempt, as much as they please, to expose to ridicule the idea of there being two Jehovahs, distinct in some respect from each other, so that the one can act by commission from the other, and yet that there is but one God, one Jehovah, in regard of essence or being, their ridicule strikes not against us, but against that God who has given such a discovery of himself, and to whom they must answer, for all their attempts to embarrass the evidence, and invalidate the authority of Scripture, when he comes "to execute judgment on all, and to convince of all the hard speeches, which ungodly sinners have spoken against him," Jude 15. It will not serve them in defence, that they meant no such thing, that they intended only to expose a doctrine which they did not love; any more than it could exculpate the Jews from the crime of murdering the Lord of glory,

that they did not intend to crucify the true Messiah, but only an impostor, in putting Jesus of Nazareth to death. The sophistical plea so often used, That we cannot be condemned for rejecting truth, when we do not see it to be truth, or apprehend it to be error, will fail those that plead it in the solemn day when God enters into judgment. If the eye of the mind be vitiated by indulged prejudices, if we shut that eye to the evidence of truth when plainly laid before us, and trust too much to our own understanding and discerning powers in search of it, overlooking the necessity of Divine teaching, in order to our becoming wise to salvation, is it not just in God to leave us to perish in our unbelief, and to reckon with us as despisers of his counsel and grace? for he leaves his truth to remain hid from the wise and prudent, who resemble the Pharisees of old, and reveals it to babes, humble, teachable disciples.

From the two texts last adduced, Hos. i. 7. and Gen. xix. 24. we may plainly see who the Jehovah was with whom Abraham interceded in behalf of the cities of the plain, and called the Judge of all the earth, our Lord's appropriate official title, who shall do right in all his dispensations, he possessing and exercising all the attributes of Deity in his administration of the world. The attempts to confine that title and intercession to the Father; because, forsooth, if we believe some learned and acute men, Messiah did not exist for many ages thereafter, offer violence to the sacred text, and to the testimony of Scripture at large; for the object addressed appeared to the patriarch in a visible form, which the Father never did to any, and never shall. If the explaining of scripture by scripture, the comparing spiritual things with spiritual, their proper standard, be given up, then farewell to all sound interpretation of the word of truth; but we may venture to assert, that these schemes which cannot bear the application of this test, which fall before it like Dagon before the Ark, cannot be of God. But let it not be objected, that the Father bears the character of the God of Abraham, Isaac, and Jacob, Acts iii. 13. and that hence the same character cannot belong to Messiah; for this objection only proves, that the Father and he are one, in the possession of all the titles and relations that belong to true Deity, and are expressive of the Divine Being, and of his relation to his people. Were this objection admitted, it would rob the Father of the very titles, which he himself gives the Son in Scripture; and consequently he could be neither God nor Jehovah, having given these titles to Messiah, to whom, upon the above objection, they must be exclusively ascribed.

I have already observed, that our Lord's omnipresence may be justly inferred from his representation of himself as walking amidst the golden candlesticks, and holding the stars in his right hand, the fixed emblem of honour and of strength; which would hold true though every region of the earth were planted with churches, and these with Christians and with pastors;—and from his appearance to Saul in the way to Damascus, and his address to him under distinct personal characters;—also from his appearance to John in the isle of Patmos, and his words, attitude, and action; which, though all exhibited in vision, conclusively argue his universal presence and agency, and, consequently, his supreme Deity. Could he be justly represented, as seated on the right hand of Majesty in the highest heaven, and yet speaking and acting on earth, if he do not fill all



space, and work every where unspent, as the Almighty who fainteth not, neither is weary, and of whose power and understanding there is no searching? Isa. xl. 28. Those who deny this, in effect grant, that the Scriptures are calculated to mislead the minds of men, and to sanction the deification of creatures, and the rendering to them divine honours; for if their scheme of doctrine be true, such a consequence must follow from their plain and obvious meaning, or we must take such a liberty in explaining them, as to make them of no use as an unerring rule and standard of faith and practice.

From what has been urged, it appears undeniable, that Messiah possesses almighty power, and indeed every other divine perfection; for none of these can be possessed detached from the rest, they being all inseparably connected with the divine nature, or perhaps, more properly speaking, in their full plenitude, that nature itself. Is not such power necessarily included in his being able to subdue all his enemies, and all things to himself? Psal. lvi. 3. Philip. iii. 21. and is it not expressly claimed by him, Rev. i. 8. "I am Alpha and Omega, saith the Lord, the Almighty?" This Lord is to come with clouds, and every eye shall see him, as appears from the connection; circumstances which cannot apply to the Father. That Christ is the Almighty here intended, appears evident from y. 11, 17, 18. also from chap. ii. 8. and xxii. 12, 13, 20. The phrase—"I am he that liveth, and was dead, and behold, I am alive for ever more," with others that occur in these texts, are too sublime for any creature to employ in describing himself.

Men may amuse themselves and others by ascribing creating power to a created Messiah; but such a notion is evidently contrary to reason and Scripture. Can a being impart, by an act of his will, what he does not possess in himself, what he holds merely by the favour of another? He alone can thus give life who possesses it in and of himself, and is not indebted for it to another. Our Lord's original divine fulness is the alone solid basis of his official fulness; for remove the former, and you leave the latter to rest, as to him, upon a foundation of sand. It is peculiar to God to call things that be not as yet as though they were, and to say with effect—"Let there be light." The ascribing the exercise and effect of such power to Messiah in the sacred oracles, is evidently an acknowledgement of his supreme Deity; for the giving existence to that which before had none, and the vesting of existing inert matter with form, or organization and life, is the act of God, who is wonderful in counsel, and excellent in working. The creation of all things ascribed to our Lord, by the evangelist John, at the beginning of his gospel, and often in the sacred writings, leads us to view him as included in the Elohim, or mighty ones, to whom the creation of heaven and earth is ascribed, Gen. i. 1. And why should this seem to any professed Christians incredible, when we find him exerting a creating power while here on earth? In the miracle of the few loaves and fishes, which our Lord so multiplied as to feed many thousands, and leave fragments enough to fill seven baskets in one instance, and twelve in the other, we see creating power exerted. Every particle that exceeded the original quantity was the effect of such power. In restoring to the maimed a lost leg, arm, or the like, in the parts so restored, do not we see a creating act exerted?—Both miracles furnish a

proof that he could create or produce at pleasure what before did not exist, thus commanding into being things that previously were not, as they had really existed. Does not all this evince the possession of an unbounded power as can inhere in no created being?

And does not our Lord claim treating power to himself, when he says, "Behold I make all things new?" Seeing this happy change, or state of things, imports the creation and perfecting of moral powers and habits called regeneration, and a new creation, it cannot be said to be produced from pre-existent materials, adapted to its nature; for the state of an unregenerated sinner is as opposite to that into which his regeneration brings him, as light is to darkness, or Christ to Belial; so that it is a creation in the sublimest sense—a calling things that be not into existence, where their very opposite formerly prevailed, so as to have acquired the strength of rooted habits; which a man can no more remove, by his own mere power, than the Ethiopian can change his skin, or the Leopard his spots.

It has been often remarked, that the term *Maker*, Isaiah liv. 5 is, in the original, in the plural number, as also in many other places; which must certainly have a meaning: "For thy *Makers* is thine husband; the Lord of hosts is his name: and thy Redeemer the Holy One of Israel. The God of the whole earth shall he be called." The other titles—Redeemer—Jehovah of hosts—and Holy One of Israel, who was to be in future called—The God of the whole earth—of Jews and Gentiles, appear to me full in proof that Messiah is intended by the whole; and he is the Maker of the Church in every sense, as well as Jehovah her husband. But the term being expressed in the plural, includes the Father and the Spirit; yet these espouse the church only in Messiah her husband, whose wife she is declared to be; while God, essentially considered in the person of the Father, sustains the character of Father to both, and commands his blessing on their union. Let the reader consult the following passages, where the term *Maker* is in the plural in the original, and ask himself, with what propriety this could be preferred to the singular, if there be in Deity only one person, the Father, who is nowhere, that I recollect, called, in his own person, the husband of his people; this peculiarly belonging to our Lord, as appears from Eph. v. 30, 32? The term *Maker* occurs in the plural in the original, Is. liv. 5. "*Thy Makers*"—Job xxxv. 10. "Where is God my *Makers*?"—Eccl. xii. 1. "Remember thy *Creators*," thy *Makers*; and in other parts of the Old Testament \*.

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\* Mr Cruden, in his Concordance, under the term God, remarks, 'The Hebrews give to God generally the name of *Jehowab*, he who exists of himself, and gives being and existence to others; this is a name ineffable and mysterious, which denotes the eternity, immutability and independency of God, and the infallible certainty of his word and promises: The import of this name is opened and predicated of Christ in Rev. i. 4, 8. The Hebrews had such veneration for this holy name, that they never pronounced it, but instead of it made use of that of *Adonai*, which signifies properly *My Lords*, in the plural number; and of *Elohi*, *Eloi*, or *Elohim*. They likewise called him *El*, which signifies *Strong*; or *Shaddai*, whereby may be meant one who is self-sufficient; or, according to another pronunciation, the Destroyer, the powerful One; or *Ehon*, the most high; or *Elzabath*, the God of hosts; or, *Jab* God. All the above titles are given to Messiah in Scripture, whence we can have no

There is something so God-like, so peculiar to himself, in our Lord's manner of working miracles, that what was said of his public discourses, "Never man spake like this man," may well be applied to the miracles which he performed, Never man wrought like this man—he wrought like one who possessed in himself divine power and authority, and not like Moses or the prophets, or even his own apostles, who wrought all their

right to deny that he possesses what they import. To him alone the title *Shaddai* can be given, in the sense of Destroyer; because by office he is the Destroyer of the works of the Devil; which proves him to be the powerful One, the mighty One of Jacob. In the title *Adonai*, My Lords, it is evident that the Jews acknowledged a plurality in Deity, as they did also in the title of *Elahim*, the mighty Gods, or the mighty One, or the God of threefold existence, the first name given to him by Moses, Gen. i. 1. This, in connection with the use of terms in the plural, as applied to Deity, and of the pronoun *we* and *us*, certainly deserve weight in this controversy. Were he individually one in his existence, how can we account for the use of such language when speaking of himself? Is it not evidently calculated to lead us to believe, that God is plural in his existence, though one in his nature or essence?

"And God said, Let us make man in our image, after our likeness," Gen. i. 26. To tell us that he here addressed the angels as his council of state; is to give the lie to Rom. xi. 34. and many other passages of Scripture; "for who hath known the mind of the Lord? or who hath been his counsellor?" And those who make Jehovah here to borrow the language of royal edicts, long before any human king existed, attend not the matter. If these use the plural, *we*, instead of *I*, in their individual capacity, this still goes upon the supposition that they have acted by counsel. To send God to the cabinets and edicts of heathen princes, and that long before either existed, to borrow language by which to address himself to his creatures, is, to say the least of such liberty, to do him very little honour.—But the phraseology which occurs, chap. iii. 22. will not admit even of this specious pretext; "And Jehovah God said; Behold, the man is become as one of us." If acting in his edict or proclamation may use the term *we*, yet no liberty of language can sanction the phrase *one of us*, when himself only is intended. To urge that unity and plurality are at variance, or subversive of each other, is to discover ignorance of the import of the term unity, and of its acceptance in Scripture, and in common language. We find the unity and plurality of Deity asserted in connection, Isa. vi. 8. "I heard the voice of Jehovah saying, Whom shall I send, and who will go for us?" That our Lord is included here, appears from John xiii. 31-34. where the glory seen in vision by the prophet, is called *his* glory. The Holy Ghost is also said to have spoken the things there recorded; Acts xviii. 25. and we can have no pretext for excluding the Father, he being always in Messiah. The threefold repetition of the august epithet or title *Holy*, may lead us to view this as having reference to Father, Son, and Spirit, while Messiah is more immediately intended by the *Jehovah of hosts*, with whose glory the whole bath, as there foretold, is to be yet fully or, as the margin renders it, *in glory in the fulness of the nobly anointed*.

When Manoah said to the angel of Jehovah that foretold the birth of his son Samson, "What is thy name, that when thy sayings come to pass, we may do thee honour?" he received this reply—"Why askest thou after my name, seeing it is secret," margin;—seeing it is, or my name is *Wonderful*? Judges xiii. 17, 18. This is the very name given to Messiah, Isa. ix. 6. "His name shall be called *Wonderful*," in which verse he is also called *The mighty God—The everlasting Father*. No title given to God in Scripture corresponds more in its import to this name, than the glorious title Jehovah. From these two passages of Scripture compared, have we not reason to believe that the angel or messenger of Jehovah, the Father, who appeared to Manoah and his wife, and is said to have done *wonderously*, in correspondence with his name, while they both looked on, was no other than Messiah? v. 19. In him the Father's name is, as he told to Moses, "Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not: for my name is in him," Exod.

miracles in his name, and referred to him the sole glory. May he not be known by the works which he executes, and by his manner of performing them? while both declare his glory as the mighty God, who controuls every element of nature, and works every where according to his pleasure; whence he ought to be owned and honoured as such by all his people, as they would not incur the charge of treason and rebellion. When we see him walking on the sea or lake of Gallilee, while roused into swelling waves by a tempestuous wind, with as steady and majestic a pace as if he trode upon a solid pavement, are not our minds instantly directed to that sublime passage in the book of Job, and led to make the application; "Who alone spreadeth out the heavens, and treadeth upon the waves of the sea?" margin, *the heights of the sea*, meaning the waves when they rise one at the back of another like hills; the very state in which our Lord walked on its surface, chap. ix. 9. In the preceding context it is said of him—"If he will contend with man, he cannot answer one of a thousand—He is wise in heart, and mighty in strength; who hath hardened himself against him and hath prospered? Who removeth the mountains; who overturneth them in his anger;—who shaketh the earth out of her place, and the pillars thereof tremble; who commandeth the sun, and it riseth not, and sealeth up the stars." This is the God that treads on the waves of the sea; in which God-like act no creature can imitate him; nor is it compatible with the nature of the Father, in the literal sense; whence we are justified in applying the whole description to Messiah. In reading psalms cxlvi. and cxlvii. are not our minds led to him, and to his benevolent circuits in Judea, as the Jehovah who in part realized, when here on earth, and will still farther realize, the glorious things which are there recorded?

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xxiii. 20, 31. In v. 23. he adds—"For mine Angel shall go before thee," &c. The term is used twice, Mal. iii. 1. where the title Jehovah is given to this angel or messenger, while Messiah is undeniably intended by the Jehovah, whom the Jews sought, who should suddenly come to his temple, even the messenger or angel of the covenant, in whom they delighted. Here there is a Jehovah who promises, and another Jehovah, the subject of the promise, whom he was to send, and who should thence suddenly come to his temple; all which was accomplished in the mission of Jesus Christ.

The Jehovah addressed in Psal. cxxxii.—*the mighty God of Jacob*, to whom David swore and vowed, appears evidently to be no other than Messiah, whose habitation or palace, as the King of Israel, and their Holy One, the temple was. What he promised to do to David as the type, that and more did Jehovah the Father do, and will do, for his Son, as the Antitype, upon whom the crown of true royalty shall flourish throughout all ages. In Psalm xxiv. Jehovah's claim to the earth and the fullness of it, to the world, and all that dwell therein, is asserted; and this claim is founded, first on the right of creation, next on the right of redemption, implied in his ascension as a Priest to the hill of God, and, lastly, on his power to subdue his enemies to himself, and his employing his agency for that purpose; which may be inferred from the titles given him, and the demand made in his name to surrender to him. *Messiah is the King of glory, Jehovah strong and mighty, Jehovah mighty in battle, and Jehovah of hosts*; all which are our Lord's appropriate titles, of which none of his subjects should attempt to divest him, till they can prove that he hath forfeited such titles, and all the honour and dominion which they include. Is he not *the God of glory*, who appeared to our Father Abraham, (Acts vii. 2.) the Father having never appeared to any, and being incapable of being seen.

By not only instantaneously silencing a great wind, merely by saying, with authority—"Peace, be still;" but also causing a vast body of water, roused into a state of dread commotion by a hurricane that fell upon the lake, to subside in a moment into a state of rest, contrary to the ordinary course of nature, which continues a great swell of the sea for some time after a storm, our Lord has given such a display of his divine power, as, in my opinion, evinces his omnipotence beyond a doubt, and absolute controul over the elements of nature. Will not a word from this King of kings quell the most raging storm that can infest the human breast, or the contending nations?

To tell us, that in all this he acted merely as a passive agent, if I may be allowed the expression, or instrument, in the hand of the Father, and that any human being could do the like, if he had a divine commission, is to contradict, as the matter appears to me, both reason and Scripture. To suppose God would commission a creature to do, what he hath declared to be expressive of his own proper agency, and that by speaking in his own proper person, is to tax the divine Majesty with the grossest inconsistency, even with denying himself, and transferring his incommunicable prerogative to the work of his hands.

Would it not be absurd to say, that the arm of an infant, fastened to the shoulder of Samson, without any vital connection with his person, so as to constitute part of his body, could achieve all the deeds ascribed in Scripture to that ancient judge in Israel, or be the medium by which he could exert his uncommon strength? Yet all this appears far less absurd to me, than that the Unitarian Messiah should perform all the works which are ascribed to the true Christ of God in Scripture.

But we are not left to mere inference on this head, however conclusive. Do not many texts call him Almighty, who executes the works which belong to Messiah's official character? And we nowhere read in the New Testament, that any other person, who had before been the medium of divine dispensations, or manifestations, resigned his office to Christ, when he came in the flesh. It rests with our opponents, to prove such a transfer of power and authority on that occasion, from the Father, or some other being, that previously acted in that capacity; seeing their system makes such a transfer necessary. The Father surely could not be a Mediator to himself, and Christ could not have acted in that capacity before he existed; whence he could not be the Mediator between God and men in general, but only that part of them who have lived since he ascended to heaven; and the rest must have perished without remedy, having had no Mediator to introduce them into the divine presence, or to plead their cause with God. But should they say, The Father dealt with them without any medium, then they destroy the revealed way of salvation under the law and gospel, that being in substance the same, and deny Christ to be the way to the Father, and that he is in Christ, or Messiah, reconciling the world to himself, seeing many were reconciled to him in every age, before our Lord came in the flesh. Christ is the door of the Sheepfold, or the church of God in every age, and he who does not enter in by him as such, but climbs up some other way, the same is a thief and a robber. This brand the Unitarian system fixes on

all that belonged to the household of faith, before Christ could act as Mediator in our nature. Mark, reader, the charity and consistency of such systems, and if thou hast any regard to the glory of God, and to the happiness of mankind, come not into their secret, into the assembly of their abettors, and let not thine honour be united with them.

The Scriptures to which I alluded above, are, Gen. xlviii. 3. where the Almighty is said to have appeared to Jacob, what is expressly denied of the Father, whom no man hath seen, nor can see. The next verse justifies us in applying to him, who thus appeared, Gen. xxviii. 3. xxxv. 11. xlix. 25. also Exod. vi. 3. where he declares, that, in his appearances to the patriarchs Abraham, Isaac, and Jacob, he was not known to them by his name Jehovah, but only by the name of God Almighty, *Eloahai*, God all-sufficient; that is, not known comparatively, or realized in their experience in that character, and promises which that venerable and significant name imparts: for he was known by the title of Jehovah God very early; and Moses gives him that name when recounting what took place before man was formed,—and he bears it all along throughout the history and prophecies of the Old Testament. To Messiah it belonged by office to do what is mentioned downwards,—redeeming his people from Egypt with great judgments, and bringing them to possess the land of promise; all which he did for them; as their King, Jehovah the man of war, who went up, or marched at their head in the cloudy pillar; which, for the time, was the throne of his glory, and might, perhaps, be visible to most of the nations of the earth. Ruth i. 20, 21. where the official work of Messiah is also ascribed to God Almighty; —Job v. 17. vi. 4. viii. 3. xxi. 20. xxvii. 2. xxxiv. 12. Psal. lxviii. 14. xci. 1. in all which texts the reader will find a key to the true meaning, if not wanting to himself. In the last in order, do we not find a figure used, “The shadow of the Almighty,” that is, his refreshing and reviving protection, which may lead to the promise recorded, Isa. iv. 5, 6. that alludes probably to Exod. xiii. 21. To such figures, our Lord very likely has an eye, when he compares the blessings that true Christians enjoy under his care, to the advantages which chickens reap under the wings of their dame. This similitude, by which our Lord illustrates the benefits which he bestows on his people, leads us to view him as their Creator and Preserver, as well as their Redemer; for a hen will not cover with her wings a brood that she did not hatch. Here the Unitarian doctrine murders the similitude, and, consequently, all the safeguard couched under it, as the false mother was for dividing, and so slaying, the living child; for it makes the Father to give us existence, and preservation as creatures, if not too, as Christians, except where the abettors of that system ascribe this latter to themselves, and Christ then to come in, some how, covering us with protecting wings, under which we have received neither life nor nourishment.

Let the reader farther consult in his Bible, Joel i. 15. 2 Cor. vi. 18. compared with Jer. xxxi. 1. and Isa. ix. 6. And real Christians are called the children of God, being the children of the resurrection, that is, of Christ, who is the Resurrection and the Life, and truly and properly God; so that to be his children, is the same as to be the children of God. And does not this view justify the hint I have given in illus-

tration of the similitude used by our Lord; "O Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?" Mat. xxiii. 37. These wings, that can extend over mankind, impart such extensive protection, and produce such important effects in those who come under them, cannot be the wings of a creature; yea, most surely, the metaphor imports the universal presence and agency of the ever blessed God our Saviour.

The above reminds me of what is said of our Lord, Heb. i. 3. his "upholding all things by the word of his power." Is not this infinitely too much to ascribe to a creature? Would not the man be laughed at, who was heard to say, that an infant could with ease support mount Atlas, or the Pyrenees? Would it not be as absurd to suppose, that one being, who possesses all unbounded perfection, made the world by the word of his power, nigh six thousand years ago; and yet that another being, who began to exist only about eighteen centuries ago, and has no power but what belongs to a created nature, should uphold all things by his word? And yet this great absurdity attaches to their system, who limit the existence of our Lord to his conception in the virgin's womb. Not the least hint is given that the Father upheld all things by the word of his power, till Christ came in the flesh, and then devolved this office on his Son. The apostle makes the Father himself overturn this gloss, verse 8—12. by applying to Messiah, Psal. xlv. 6. cii. 25. where the creation, the preservation, and government of the world, without restriction of time, are ascribed to Christ. It is evident that no word of power can uphold all things, but that word which gave being to all things, and that is the word of the omnipotent God. Here, as in many other cases, I must either give up my reason, or flatly contradict the word of God, before I can believe that a creature can uphold all things; but once admit the testimony of truth, that this being, whom so many attempt to make a mere creature, with as much zeal as if they were to save mankind, and merit heaven by the attempt, is the true God, the Almighty, and we have just ground to believe his upholding all things by the word of his power, but not otherwise. Is this the pure rational Christianity of the gospel, that imposes the hard task of either resigning our reason, in compliment to it, as much as ever any did that believed transubstantiation, or of making God assert an absurdity in his word, and requiring us to believe it; assert that a creature can do what our reason tells us is competent for God alone, what requires the possession and exercise of unbounded power! Let not those who patronize such systems, boast of the verdict of reason, and of the sanction of Christian philosophy, as wholly on their side. That reason must be perverted by a false philosophy, which Paul terms, "oppositions of science, falsely so called," 1 Tim. vi. 20. oppositions that would give the lie to the full and express testimony of divine revelation, and impose on the credulity of mankind, by a shew of learning and rational investigation and deduction, which darken the counsels of heaven by words without knowledge.

Such scientific oppositions Paul connects with profane and "vain babbling," which he would have Timothy to avoid; for he describes those that practise this learned opposition to the truth, as not consenting to the words of our Lord Jesus Christ, even the doctrine which is according to

godliness, but as proud, knowing nothing, that is, in a proper saving manner, but doating about questions and strifes of words, of which cometh strife, railings, perverse disputings,—disputings calculated to pervert the truth, and to subvert the minds of men, so as to carry them off from the true foundation; whence they are called disputings of men of corrupt, or corrupted minds, and destitute of the truth, in its knowledge, life, and power, v. 3, 4, 5. Such he elsewhere calls disputers of this world, of this *aion* or age, 1 Cor. i. 20. When Paul enjoined Timothy to charge those that were rich not to trust in their uncertain riches, but in the *living God*, who giveth us richly all things to enjoy, can we suppose that he meant to exclude Christ from that character, and confine it to the Father, when our faith and trust is required in him, as well as in the Father, and seeing it is out of his fulness that his people receive the most precious blessings, even grace for grace, yea, grace and glory, and every good thing? In 1 Tim. iii. 16. the term God is the predicate to every clause in the verse;—God was manifest in the flesh;—God was justified in or by the Spirit;—God was seen of angels with wonder, while he tabernacled among men;—God was preached unto the Gentiles, even the great God our Saviour, whose very name imports salvation; God was believed on in the world, and trusted in for salvation;—and God was received up into glory at his triumphant ascension, the glorious man to whom these things relate being so united to Deity, that what respects his inferior nature, or could be realized in that alone, is ascribed to him in his divine nature, from the personal union that makes all his acts to be the acts of God. Here there is no room or pretext for confining the term God to the Father, and no hint that we are to understand it only in a secondary sense, in which case there would be little mystery in all that is ascribed to him. This is called a mystery, because human reason could never discover it, nor, when discovered, comprehend it; a great mystery; because therein the manifold wisdom of God is displayed, and the great salvation by it secured to his people; and it is called the mystery of Godliness; because the knowledge, faith, and experience of it are necessary to the possession and practice of true godliness, or the very essence of it.

Our blessed Lord cannot be excluded, Rev. iv. 8. he having the very same descriptive character given him, chap. i. 8. which is there given to the Almighty; and the unerring word teaches us to apply to him what is recorded in the 11th verse;—"Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are and were created." Not of the Father, but of Christ, in the character of his grand elect servant, can it be said that he receives power; and to him is the doxology addressed, chap. i. 5, 6. as appears evident from the connection, "Unto him that loved us, and washed us from our sins in his own blood, be glory and dominion for ever and ever. Amen." The terms glory, dominion, honour, and power, are ascribed to him as Mediator, and the consummation of his work will shew with what propriety. Not a rational doubt can be entertained that he is the Lord, even the Christ or Messiah, whose actual possession the kingdoms of this world are yet to become, as they are already his property; and who shall reign over them for ever and ever, or through all the subsequent ages, having subdued them to himself by the infliction of his terrible judgments;



Rev. xi. 15. and the God before whom the twenty-four elders sit upon seats or thrones, and whom they worship with profound reverence, and the most humble prostration; v. 16. "saying, We give thee thanks, O Lord God Almighty, who art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned," v. 17. Here the same sublime title occurs, which he takes to himself, chap. i. 8. and which is given to him by the elders, ch. xi. 17. *Pantokrator*, the possessor of all power, the holder of all authority and dominion; and it appears to be expressive of him wherever it occurs in this book. He is the Jehovah whose kingdom runs parallel with all ages; Psal. cxlv. 13. margin, and is the great *Pantokrator*, the holder and exerciser of all power and authority in it from first to last.

In Rev. xv. 3. the Lamb is addressed as the Lord God Almighty, the term so rendered being the above, and is connected with the titles—Lord God, and all ascribed to the Lamb. Will we admit him then to be no more than a creature, or the mere son of Joseph and Mary? Would not this be to deny the Lord that bought us, and to bring upon ourselves swift destruction? for though the wrath of the Lamb may now seem trifling to those who view him only as a mere creature; yet will it be found one day a terrible thing to fall into the hands of this living God, with whom is terrible majesty. In the same verse he is farther described as *King of saints*, whose ways are just and true, even when he inflicts the most terrible judgments. This title is nowhere, that I know, given to the Father, but is appropriated to Messiah, as also the title of the *King of nations*, and the Governor among them; all which is included in his being King of kings, and Lord of lords; which plainly supposes that he is the King and Lord of all their subjects and inferiors also, else how could he punish the refractory part of them as his rebellious subjects?

In chap. xvi. 14. xix. 15. a battle and treading of a wine-press are ascribed to God Almighty, the *Pantokrator*, in the great day of his wrath; which are the official works of Messiah, and nowhere ascribed to the Father, in regard of actual agency. As judging mankind, and, of course, those who support the antichristian system, is committed to him, he is therefore to be viewed as owned by the much people in heaven, or in the Church, as the Lord their God; v. 1. as the God that sat on the throne, whom the twenty-four elders, and the four living creatures, profoundly worshipped; and whom the voice from the throne commanded all his servants to worship—saying, Amen; Alleluia," or, *Praise ye Jehovah*; "Praise our God, all ye his servants, and ye that fear him, both small and great," v. 4, 5. In the 6th verse the charge is repeated, in the most solemn manner, and a reason subjoined sufficient to enforce it,—“Alleluia, *Praise ye Jehovah*,” which the voice of the great multitude re-echoes; “for the Lord God omnipotent reigneth,” This corresponds to the “great voice of the much people in heaven,” v. 1. whom John heard, “saying, Alleluia, *Praise ye Jehovah*: Salvation, and glory, and honour, and power, unto the Lord our God.”

Here our blessed Lord is thrice called Jehovah, included in the Hebrew word—*Alleluia*; and how often is religious worship commanded to be given him in this chapter? Why then not say, disregarding of all that Unitarians can say or write to dissuade us from such a duty, “Let us be glad and rejoice, and give honour to him?” v. 7. and the nature of the ho-

our may be clearly inferred from the connection. Does not this passage establish our Lord's claim to the title Jehovah, and justify us in ascribing it to him in the Old Testament, though the application of it there were not so plain and obvious as it certainly is?—This glorious personage is here called the Lamb, whose marriage is said to have come; which is repeated in the 9th verse, and whose name is called—"The Word of God," v. 13. The wrath which he executes, is called *the wrath of Almighty God*; and the name written on his vesture and thigh is—"King of kings, and Lord of lords;" which occurs also chap. xvii. 14. and which is assigned as the reason that he shall overcome those who receive power as kings one hour with the beast. Of the great sacrifice which he makes to his justice, the fowls of heaven are invited to partake; "Come unto the supper of the Great God."

From the glance I have taken of these passages, need we wonder to find such things said of Messiah, and addressed to him in the Old Testament? Are not men called to sing to this glorious God, to sing praises to his name, to extol him by his name Jah, the poetical contraction of the name Jehovah, and to rejoice before him, and that in a psalm, which, from the quotations from it in the New Testament, appears to be prophetic of the greatness of Messiah's conquests, and the glory of his kingdom? Psal. lxxviii. 4. This God is in the holy habitation of his providence and grace, a father of the fatherless, and a judge of the widows, v. 5. He is the God of Israel, at whose presence in the cloudy pillar the earth shook, and the heavens dropped; who marched through the wilderness as the leader of his people; who prepared of his goodness for the poor;—the Jehovah who gave the word at Sinai, and afterwards at Zion,—and who was to dwell for ever in the hill in which God desired to dwell, v. 7—16. David addresses him as his God and King, whose goings were seen in the sanctuary, v. 24. He prays, "Strengthen, O God, that which thou hast wrought for us," v. 28. He exhorts the kingdoms of the earth to sing praises to this God, to sing praises to this Jehovah, who rides upon the heavens of heavens, and sends forth his mighty voice, the gospel of his strength, the sceptre of his kingdom; he exhorts the Church to ascribe strength to this God, whose excellency is over Israel, his regal and sacerdotal power and glory, and his strength in the clouds. How remarkable the close—"O God, thou art terrible out of thy holy places: the God of Israel that giveth strength and power to his people;" whence it is added in their name, "Blessed be God!" I can feel no hesitation in applying these things to Messiah, seeing they are characteristic of him and his works, and that Paul hath taught us to apply the prediction to him in particular, Eph. iv. The 6th verse in its connection—"There is One God and Father of all, who is above all, and through all, and in you all," must intend God essentially considered; or cannot be understood to the exclusion of Christ and the Holy Spirit, who sustain the same character elsewhere.

That Messiah is intended in psalms xciii. to the cth inclusive, is demonstrable from their contents; for in this respect they carry their key of knowledge with them. That the resolutions expressed in the ci. are perfectly realized by king Jesus alone, the true David, must be granted; and that he is intended in the cii. psalm, we know from the quotation from it

in Heb. i. 10, 12. But this point is abundantly established.—Let not any object, that by thus finding Messiah every where in the Old Testament, we exclude the Father, and act as improperly as if we should ascribe all the public deeds in Britain, that receive the royal sanction, to the Prince of Wales, to the total exclusion of his royal Father. It is amazing any Christian should make such an objection; for the two cases have nothing in common; and to find a parallel in them argues a gross ignorance of revealed truth. From the nature of the mixed government of Britain, there can be no argument drawn that will apply to the Divine government. The Prince of Wales cannot exercise any royal function while his Father is in life, and able to preside, unless he were associated in the government by legal authority. Make the supposition that his Father possessed absolute authority, and vested the Prince, for a course of years, with the sole exercise of it, restricting him only by some secret instructions known to them both, and say that the Prince acted as king and prime minister in his Father's name, requiring the subjects to make their requests known to him, and to present their homage only through the medium of his son, giving him power to bestow and confirm all offices, and reward and punish as circumstances required; then you would have a faint emblem of the Divine government. In such a case, to overlook the Prince would be to overlook his Father; and to deny him any titles or honours that were annexed to his birth and office, would be to commit treason against the Father and his son.

But in Pharaoh and Joseph we have a more complete figure; and what that prince said to the young Hebrew worthy, may justly be applied to the case in hand—"Pharaoh said to Joseph, Forasmuch as there is none so discreet and wise as thou art: thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou—See, I have set thee over all the land of Egypt," Gen. xli. 39, 40, 41. Joseph and his royal master were equally possessed of the same human nature, and all its essential properties; which the precedence of the latter over the former, in his official character, did not affect. Heralds were appointed to cry before him, "Bow the knee," namely, in dutiful homage to this viceroy, in whom his master was thus honoured, and all his people were subjected to his entire control, v. 43, 44. I cannot tarry to point out the remarkable and circumstantial resemblance between Joseph's life and his official character and work, and that of a greater than Joseph, Messiah, who is not only Lord over his immediate brethren, the whole Church of the faithful, but also over the whole kingdom of Egypt, or Pharaoh's servants, even the rest of mankind, who are also given to his hand, to be treated as their case may require; just as Pharaoh, "who made Joseph lord of his house, and ruler of all his substance," gave him authority "to bind his princes at his pleasure, and teach his senators wisdom;" (Psalm. cv. 21, 22.) or rather, as it connects, made him Lord and ruler of all, to correct and instruct his princes and senators as their case might require. As Pharaoh directed all his people to Joseph, to make known their complaints, and obtain redress of grievances; and as all their supplies came immediately from his hand, while he took his regular circuits among them; was it not natural that he should be more spoken of, and receive more direct homage, than Pharaoh himself, though

all to the honour of his master's wisdom and beneficence, who had appointed him ruler from love to his people, and laudable paternal concern for their happiness? Let these observations obviate the objections against applying to Messiah what we find in the Old Testament, when the character exhibited, and the work performed, justify or require such application; and also shew, how in all this the glory of the Father is made exceeding great, instead of being diminished; for God is in Christ in fulfilling his whole work; and in creating, governing, and restoring the world, we ascribe nothing to him, to the exclusion of the Father, but what respects his inferior nature; and even in that he accomplished the Father's will and purpose.

After reviewing so many plain testimonies of Scripture in favour of Messiah's supreme Deity, what can we think of those who unhappily oppose, with a zeal and diligence worthy of a better cause, so glorious, so essential, and soul-animating a truth? Should they use the same freedom with the legal claims of the King who now sways the British sceptre, they would find it would not pass with impunity. Let them however rest assured, that the wrath of the despised Jesus of Nazareth is infinitely more to be dreaded than the wrath of an earthly king, though compared to the roaring of a lion; for "when his wrath is kindled but a little," it will be found, that "blessed are all they," and they only, "that put their trust in him," Psal. ii. 12. Before I break off at present, let me intreat the reader to listen with filial dispositions to the paternal counsel of Solomon, yea, of a greater than Solomon; "Cease, my son, to hear the instruction that causeth to err from the words of knowledge," Prov. xix. 27. After what he has read, and may be farther advanced, I leave conscience to judge how far the instruction opposed in these pages merit that character; praying God, that vicegerent within, may be led to do its office, and that he would bless this humble, but well intended essay for that interesting purpose.

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## FARTHER PROOFS

OF

## MESSIAH'S TRUE GODHEAD.

As the sacred canon opens with an account of the effects of the Elohim's creating power in the Messiah; so it closes with a prayer for his continued grace and favour with his people, till all the benign ends of his administration are accomplished;—"In the beginning God created the heavens and the earth;—The grace of our Lord Jesus Christ be with you all. Amen." Admitting this, we see how he is the Alpha and Omega of divine revelation, and of all the works of God, all these emanating from

him, and meeting in him, as so many straight lines, that are drawn from the circumference of a circle, terminate in the centre. I have traced proofs of the truth of the all-important doctrine under consideration, from a variety of passages in the Old and New Testament; yet hope I have not exhausted the patience of the reader, who feels interested in the character and glory of his blessed Saviour. So very copious the Scripture testimonies on this subject, that I fear I may leave myself too little room for other points I proposed to discuss, though I should not overtake the half of what I intended on this topic. I wish the oracles of truth themselves to speak, making it my aim and business, thro' divine aid, to illucidate and confirm their evidence only by their own light.

The portions of Scripture last adduced, furnish, to my full conviction, a number of direct and conclusive proofs of our Lord's omnipotence, or of his possessing, and exercising in his administration, such unlimited power and authority, as are competent for the true God alone, and are fully expressive of supreme Deity. The testimony of others, though not so direct, yet turns on his known official character and work, and serves, therefore, as an unerring key to open and ascertain the true meaning of many portions of the sacred volume, on which we may rest with entire satisfaction.

Seeing all the ages of the present dispensation, yea, till the kingdom be delivered up to the Father, are subjected to the sole management or administration of Messiah, may we not thence learn in what sense his reign is called the kingdom or reign of God? Can any thing so properly justify its being so called, as that the King himself is truly and properly God? Does not this single circumstance lead to the proper understanding of a great many passages in the Old Testament, especially in the book of Psalms. This "Jehovah is King for ever and ever: the heathen are perished out of his land;"—intimating the vast unknown duration of his reign, and the blessed result of his administration, Psal. x. 16.

In proof that eternity is applied to our Lord, in as full a sense as to the Father, I refer the reader to Rev. i. 11, 17. Heb. vii. 3. xiii. 8. Prov. viii. 22, 23. compared with Psal. xc. 2. and Isa. lvii. 15. where he is said to inhabit eternity, the only text in the Old Testament where that term occurs.—That this intends Messiah, and not the Father, we may infer from the next verse, where he says, "I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." It is Messiah's province to contend with his rebellious subjects, and to be wroth with them, in the sense of executing judgment upon them; and it is also his province to commiserate the ignorant, the erring, and the wretched. Here we see that he is the Father of spirits, yea, even of the spirits of all flesh—"The souls which I have made." The force of this argument is not weakened by the interpretation some give of the Hebrew term *gnolam*, the age, or, as they would render it, *futurity*, meaning to confine it to the gospel age, strictly so called. But it appears to me to refer to the whole duration of Messiah's kingdom, and that I view as coeval and commensurate with time. The original word, when taken more largely, and the Latin adverb *olim*, derived from it, are well known to intend time, whe-

ther past or future. With what propriety can it be said, that Messiah inhabits this eternity, in the sense of presiding over it, and ruling in it, if he did not exist till so many thousand years of it were elapsed? One surely cannot be said to inhabit a house, before he himself exists. But the same term occurs, Isa. ix. 6. in such a connection as entirely overturns such a gloss. There he is called *the everlasting Father*, but in the original it is—*The Father of eternity*, or of the age, or grand duration of his own kingdom. That running parallel with time, in its most enlarged sense, or with all ages, he who is called the Father of this vast unknown duration, must have existed before time or ages began their course, and, consequently, from that proper eternity which was before the world began. Can any thing be plainer than that he must have existed prior to that duration of which he is called the Father, while his own existence is coeval with that absolute or unbounded duration, usually termed eternity? Thus “his goings forth have been from of old, *even* from everlasting,” margin, “The days of eternity,” Mic. v. 2. Such expressions sufficiently prove, that he existed before all worlds, and the titles which he bears demonstrate, as well as the other perfections of which he is possessed, that we are to understand these things, as importing that he had no beginning, which could have been only in his divine nature, or, as the Word that was with God the Father, and was himself God.

Moses thus expresses the eternity of God, whom he addresses, “Jehovah, thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God;” Psal. xc. 1, 2. Messiah’s official work is mentioned in the next verse—turning man to destruction, and saying to them, “Return, ye children of men;” and throughout the whole psalm he is addressed in the character of their judge, law-giver, king, and Saviour. What occurs in the 4th v. is expressly applied to him, 2 Pet. iii. 8. in the context of which, the day of judgment is called the day of the Lord, and the day of God; because he is to preside as judge of all the earth in the solemnities of that day, which shall display the glories of his divine majesty, and the terrors of his incensed justice. He, and not the Father, was the dwelling-place, or the sanctuary of his people in all generations; the tabernacle, and afterwards the temple, being the figure of Messiah who was to come, particularly of his human frame, that true temple of Deity; and was viewed as such by the Jews. Such an application by a sacred writer, furnishes a key to the whole psalm, and obliges us to view Messiah as Jehovah, God of Israel, who is addressed by Moses therein. But how could the Messiah, that so many recommend in our day, be the sanctuary of God’s people in all ages and generations, when, according to them, he began to exist only about eighteen centuries ago? Can it be said of a being of merely derived existence, that with him one day is as a thousand years, and a thousand years as one day? what Peter said of the true Messiah, as ascribed to him by Moses many ages before he came in the flesh. It is evident to a demonstration, that Moses, the prophets, and our Lord’s apostles, the testimony of all of whom he confirmed in his own ministry, exhibit as an object of faith and hope, a Messiah essentially different from that which so many modern sages would intrude upon Christians—

mushroom Messiah, that can justly be viewed in no other light than as an idol of jealousy set up before the face of the true one, to supplant the honour and trust which are due to him, in the minds of men, though at the expence of their present and future happiness. Where can we find the eternity of the Father, or the unbounded duration of his existence, expressed in more sublime and emphatic language, than we find undeniably applied to Messiah above, and in the sacred writings? When he describes himself, as he who was, and is, and is to come; and when a sacred writer describes him as the same to-day, yesterday, and for ever, do not such descriptions give a sublime view of his absolute eternity?

That Immutability, in the most absolute sense, is ascribed to our Lord, appears from Psal. cii. 27. compared with Heb. i. 12. where the writer of the epistle makes the Father address this whole passage to Messiah, as the divine Person of whom it was spoken;—"Thou art *the same*, and thy years shall not fail;" as much as to say, with thee duration is not enjoyed by successive periods, as it is with mortals, with whom years elapse, and who fail themselves in the course of years. In the context, the creation of all things is ascribed to Messiah, without room for the subterfuge, that a new creation only is meant; and also all the changes which the visible frame of nature shall undergo; but in contrast with the whole, he is declared to be unchangeable—"Thou art the same;" which could not be said, did that frame exist, and undergo various changes, before he had a being, or were he himself only a creature, however exalted. Can it be said to the Unitarian Messiah, in any of the modifications ascribed to him by the discordant principles of human wisdom, "Thou art the same,"—the same amidst all the changes of the universe? Is not this faithful saying more worthy of all acceptation than any thing that has been ever urged against it? Is not this the testimony of God respecting his Son? Whence, how can they be innocent, who refuse to believe it, or employ all their ingenuity and address to explain away its plain meaning, and so impress upon it the signature of a lie? In the twenty-fourth verse of the Psalm, David prays to the divine Person, to whom the following verses are addressed, "O my God, take me not away in the midst of my days: thy years are throughout all generations." In proof of this point, let the reader also consult Heb. xiii. 8. compared with Mal. iii. 6. James i. 17. and let him duly consider and weigh the matter, as his determination either way may be attended with the most interesting consequences; and may "the Lord give him understanding in all things," 2 Tim. ii. 7.

Some have argued from John xvi. 15, and v. 26. that our Lord claims all the attributes of Deity as his *unalienable property*; and, no doubt, these two passages, taken in their connection, shew in what sense all the fullness of Godhead dwelleth in him bodily, or really, as opposed to its typically dwelling in the Shechinah, even as that fullness dwelleth in the Father; else how could he exercise every divine perfection at pleasure?

The divine works of creation and conservation being ascribed to Christ in Scripture, is a conclusive proof of his supreme Deity; for the divine nature, which he possesses in common with the Father and the Spirit, cannot be subordinated to itself; else God would be supreme and subordinate at the same time, and in the same sense; an absolute contradiction.

Being assured by the best authority, that *all things were made by him, and that without him was not any thing made that was made*, we have no right to exclude him wherever creation is spoken of, John i. 3. Psal. cii. 25, 29. compared with Heb. i. 10. all which undeniably prove, that he is the Creator of heaven and earth, and, consequently, included in the Elohim, or mighty Ones, who are said, Gen. i. 1. in the beginning to have created the heaven and the earth. Is not this ascribed to him, 1 Cor. viii. 6. "One Lord, Jesus Christ, by whom are all things;" Col. i. 16, 17. "For by him were all things created that are in heaven, and that are in earth, visible and invisible; whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist," or subsist, and are upheld? In the preceding verse he is called "the image of the invisible God, the first-born of every creature," or of the whole creation. The word *image*, in our language, conveys no adequate idea of the import of the original; for he is the image of the invisible God in such a sense, as to possess all the properties of him whose image he is; of which proof is given in the works here ascribed to him. The clause—*he is before all things*, may refer rather to time than station, though it be true in both respects. And is not the same truth necessarily included in his being the Creator of all things? for what could be more absurd, than ascribing to him the creation of what existed long before himself? The effect cannot be supposed to precede the cause. To understand the phrase—*the first-born of every creature*, as implying the beginning of his own existence, or that he is the first creature produced in order of time, and in order of precedence, argues ignorance of the Scripture meaning of the term, and is not true in point of fact; millions of creatures having existed before he assumed our nature, and shed his blood for many, for the remission of sins, to which the apostle refers, v. 14. It denotes the near relation in which he stands to his people, as a First-born and elder brother, and the kind offices that thence devolve upon him to all the younger branches of the family; but is employed to convey no idea of limited existence. In Psal. lxxxix. 27. we see that the title *First-born* imports the highest dignity, honour, and authority, "I will make him my First-born, higher than the kings of the earth;"—I will constitute him the Heir and Lord of all, and vest him with supreme authority over all his brethren.

The criticism upon the prepositions *by* and *for* can have no force in weakening the plain truth asserted by the apostle; for all things might have been made by Christ as their efficient cause, and for him, or for his pleasure and glory, as their ultimate end; which ascertains him to be the true God, Prov. xvi. 4. Rev. iv. 11. As the wearing of a garment does not prove that the wearer himself did not make it; so all things being created for Christ, cannot certainly prove, that they were not created by his actual efficiency.

Heb. i. 1, 2. does not disprove the above, or shew that Christ was merely the Father's passive medium in creation; "God who hath sent his Son, by whom he made the worlds;" Greek, *ages*; that is, by whom he hath constituted, appointed, and perfected the ages of his kingdom, inclusive of all the events brought to pass, and of all the works performed in their course; which only proves his actual subserviency to his Father's designs in all the concerns of his delegated kingdom. The same remarks



apply to Eph. iii. 9. "God who created all things by Jesus Christ;" for he was in the character of Mediator that Messiah made the world, in which he acted as the Father's servant, though the state of man did not require a revelation of him as such till after the fall. But is actual agency in the discharge of a trust inconsistent with appointment to that trust? May we not then view Messiah as addressed, Rev. iv. 11. though not to the exclusion of the Father and the Spirit—"Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things, and for thy pleasure they are and were created?" Is he not intended by *the Word of Jehovah*, by whom the heavens were made, and all their host by the breath, or Spirit, of his mouth;—who spake, and it was done, who commanded, and it stood fast;—who bringeth the counsel of the heathen to nought; and maketh the devices of the people of none effect? Psal. xxxiii. 6—10. Wherever we find creation ascribed to *the Word of God*, it is perhaps proper to understand it of the *Logos*, who became in due time the incarnate Word, having been in the bosom of the Father from all antecedent eternity; not as a word in our mind, 'to which we attribute no distinct intelligence or subsistence, but as one divine person with another, imparting and receiving the highest mutual enjoyment. Some ascribe very sublime titles to our Lord, and allow him to be as eternal as the Father, but when you explicate their real meaning, all dwindles into his having been only a word in mere thought, till this word acquired expression in creation, and was clothed with flesh in his incarnation; whence he was no more a person, if you believe them, than the mere word of an earthly king; with which, however, it is said, there is power when clothed with expression, and issued forth in his dominions with royal authority.

To object that Messiah was merely an instrument in the work of creation, supposed to be expressed by the preposition *by*, the refuge to which some have recourse, when urged on this point, is to advance an hypothesis, that cannot agree with any proper notion of creating power, which must be divine, and the intrinsic property or attribute of the Being who exerts it. To lay such stress on the preposition *by*, is indeed to exclude all divine immediate agency from the work of creation; for God saith of himself—"I am Jehovah that maketh all things, that stretcheth forth the heavens *alone*, that spreadeth forth the earth *by himself*;" Isa. xlv. 24. Does not this clearly prove, that there was no agent in creation to whom that work did not properly belong, no passive instrument as the medium of the proper Creator's exertion; and that when God is said to have created all things by Jesus Christ, this does not mean that Messiah is a distinct Being from the Father, that being incompatible with their possessing the same divine nature or essence in common; but only that he is distinct from him in point of personal subsistence, or some how that we cannot now comprehend, and is unnecessary for us to know? Believing and improving the fact, upon the authority of God who reveals it, let us not trouble ourselves about the mode, or presume curiously to pry unto it. But he who appropriates creation to himself, in the above text, calls himself also the Redeemer, a name appropriated to Christ by office and agency, and expressive of his near relation to us, as a real partaker of our nature; for he is the Redeemer of Israel, and their Saviour from all their troubles. And the Father ascribes to him proper efficiency, in language

that admits of no other agency, Heb. i. 10. compared with Psal. cii. 25, for there the material creation is said to be the works of his hands. Is it not a divine work to govern and uphold all things, and to accomplish all the benign works of the Almighty?

If actual efficiency in the first creation be allowed to be a proof of supreme Deity, must not personal agency in the second or new creation be demonstrative of the proper Godhead of its author? John heard him that sat upon the throne, who says of himself, "I am Alpha and Omega, the beginning and end," say, "Behold, I make all things new," Rev. xxi. 5, 6. That this is our blessed Lord cannot be denied, who is the God that shall be with his people, as their God, and wipe away all tears from their eyes, chap. vii. 15, 17. Is not this new creation the glorious consummation of the old? and will it not bring equal glory to its divine Author?—When all things are said to have been made for Jesus Christ, as well as by him, does not this import their having been made for his glory, as well as by his agency? but will God give the glory of his works to another—even to a mere creature? If the preposition *dia*, rendered *by*, is to be understood as denoting sub-agency, it can only intend, that the *created* or *derived* nature or form of the Logos, or Divine Word, in which Messiah appeared to the patriarchs and others, was the instrument by which the world was made, or the medium by or through which the united and indwelling Deity exerted creating power.

If I have succeeded in establishing Messiah's claim to such divine names, titles, attributes, and works, as properly belong to God, and constitute a glory which he will not give to another, of which I feel the fullest conviction, the reason and conscience that he hath given me acting the part of an impartial jury in reviewing the copious evidence; then Religious worship will of course be his due from all his subjects. This act of divine homage is appropriated to God, Deut. vi. 13, 15. and x. 20. By quotations from that vith chapter, our Lord repelled the temptations of Satan; Mat. iv. and farther, in my opinion, vindicated his own character and claims. When that fallen Seraph would have our Lord to pay him homage, such as that which a tributary prince presents to him of whom he holds his kingdom and authority, our Lord replied,—“Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve,” v. 10. This appears to me to import, that Satan, and, consequently, every intelligent creature, is bound to worship and serve Messiah, as the Lord their God, with a service due to no creature; and such a view gives propriety and emphasis to the reply. It shews, that instead of yielding to pay homage to that fallen angel, all angelic and human beings are under law to Messiah, the universal law-giver and judge, as the Lord their God, and as such bound to pay him homage and obedience. That they shall do so, is written and confirmed with an oath, Isa. xlv. 23. as we are taught to apply it, Philip. ii. 10, 11. Let us then render to this, the Lord our God, the things that are God's, lest we be found robbing him of his just claim and glory.

The same remarks will apply to the other answers made by our Lord, the propriety of which, as so applied, will appear, when we reflect that he is the God of Abraham, of Isaac, and of Jacob, though not to the exclusion of the Father and of the Spirit, and the God and King of Israel.—

When we pray that the name of our Father in heaven may be hallowed, taught by our Saviour, Mat. vi. 9. we surely pray, if we know the import of such a petition, that all due worship may be paid him, as the Father of all. Is not such worship claimed to Christ, Heb. i. 6. John xx. 28. Acts. vii. 59. Philip. ii. 9—11. to which I may add, Acts. i. 24. If the reason already assigned will justify our applying that text to our Lord? And is he not *the everlasting Father*, the Father of all who shall have part in the first resurrection, and over whom the second death shall have no power? Is there any thing in the ascription of praise at the close of the Lord's prayer, which is not some where in Scripture ascribed to our blessed Lord? Compare John v. 23. Rom. xiv. 11. Isa. xlv. 23. Philip. ii. 10. Psal. lxxxii. 8. xc. 12—17. Does not the honour which men owe the Father intend or include direct worship? and if Christ will bring all men to honour him, even as they honour the Father, or are in duty bound to do, can there be the least doubt that this includes his just claim to divine worship of the most direct and exalted kind, which men shall be doubtless brought to give him? John v. 22, 23.

In baptism, is not the baptized person devoted to his service? or, if adult, does he not avouch him for his Lord and God, in common with the Father and the Spirit? and does not this include his Deity? All the attempts I have seen to give a construction to the ordinance of baptism, subversive of this view; I can regard in no other light than that of mere evasives, though I tarry not here to examine their merits. In the apostolic benediction, are not blessings authoritatively prayed for from him on his people, in common with the Father and Spirit? and does not this include his Deity? Do we not find grace and peace, as expressive of all necessary blessings, prayed for from our Lord, as well as from the Father? "Grace to you, and peace from God our Father, and the Lord Jesus Christ," Philem. v. 3. Coloss. i. 2. "The grace of our Lord Jesus Christ be with your spirit," Philem. v. 25. Seeing this, and the like expressions, are allowed to partake of the nature of prayer, when they respect the Father, I would ask—By what rule of interpretation can we deny this sense, when they regard the Son and the Spirit, and that in the very same sentence and construction? Are not the apostolic benedictions full to this purpose, which often express only the Redeemer? "The grace of the Lord Jesus Christ be with you all," 2 Thess. iii. 18.

In the sacerdotal benediction of the tribes of Israel, so solemnly and frequently pronounced on the church of God of old, blessings are prayed for, adapted to the parts sustained by Father, Son, and Spirit, in the grand economy of grace; which accounts for the threefold mention of the title Jehovah in that solemn form, Num. vi. 22—26. "And Jehovah spake unto Moses, saying, speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, Jehovah bless thee, and keep thee; Jehovah make his face shine upon thee, and be gracious unto thee; Jehovah lift up his countenance upon thee, and give thee peace." It is added,—"And they shall put my name on the children of Israel, and I will bless them." Is it not most natural to suppose, that this benediction cannot be essentially different from that which, by apostolic authority, is pronounced on Christian churches; which it must be, if the former be confined to the Father,

while the latter includes the Son and the Spirit? In the former, all three are expressly called Jehovah; if we admit the apostolic interpretation of it; and we know that it is Messiah's name which is put on his people.

Are Aaron and his sons said to have put Jehovah's name upon the children of Israel, by the appointed use of this solemn act? and does he add—"I will bless them," I Jehovah, Father, Son, and Spirit, in whose name, and by whose authority, the priests of Aaron's line were appointed to bless the whole congregation of the Lord? Let us thence learn the signification and importance of the apostolic benediction, and the full proof it yields, that the Son and the Spirit are truly and properly God in common with the Father. With what propriety can the Father be supposed to associate the Son with himself, in such a solemn act of worship, if he be not God by nature, but only by delegation; and the Holy Ghost, if that character mean only the power of the Father, or the miraculous gifts bestowed upon the apostles and others, as the doctors of the new school would persuade us to believe? Strange association indeed! We know that the whole family in heaven and on earth is named after Messiah, whose title, *The everlasting Father*, imports this; (Eph. iii. 15. Isa. ix. 6.) and not after God the Father; for Messiah, the Christ, alone is anointed, as that name imports; whence all his people derive their name, or characteristic appellation. Unless our opponents exclude all the patriarchs and prophets, and the whole Old Testament church, both from heaven and earth, we know from the authority of Moses and Paul, that Messiah was the Jehovah that promised to put his own name upon them and to bless them; a conclusive proof of his existence from the beginning, and of his supreme Deity. Surely the patriarchs and Old Testament believers make part of the family in heaven, on whom his name is named as their Elder Brother, the First born, the Only-begotten of the whole family. Though one class of the Unitarians, to which the rest are now generally acceding, have deprived them of a Mediator till Christ ascended to glory, and, of course, of pardon and acceptance with God, whence they must have been excluded from a state of happiness; yet few of them will have the hardihood to avow this native conclusion of their system.

Let any one read the latter part of the sixth psalm, and suppose with himself, if he can, that the law, or word of Jehovah, there described, remained dormant and of no efficacy in producing the effects there ascribed to it, for the period of about four thousand years? A system that makes it necessary to suppose that Adam, Noah, Abraham, Moses, Daniel, and all the patriarchs and prophets, yea, all the faithful till Christ entered into heaven clothed with our nature, were excluded from the household of faith, and kept under the curse, needs nothing farther to convict it of falsehood and imposture. Will he that reads and believes the sixth of the epistle to the Hebrews, be able for a moment to entertain such a merciless, unscriptural notion? "The law of the Lord is perfect, converting the soul," said David, from his own experience; whence he adds, "Thy word hath quickened me;" and often speaks to the same purpose.

In fine, I feel justified in saying, that the apostolic benediction, as explanatory of that which was used under the law, affords such a confirmation of the real Deity of Messiah, and of the Holy Spirit, and that both,

a union with the Father, are the One Jehovah of the Old Testament, the true God of Israel, and, consequently, the true God of the Christian Church, as adversaries to that doctrine will never be able to overturn or invalidate, though they may embarrass or obscure its evidence to those whose faith rests not in the power of God, but in the wisdom of man; for which they may expect their reward. All the attempts that I have hitherto seen to explain away so plain and full an evidence of this all-interesting truth, appear, upon cool examination, in no other light than so many subtle efforts to evade that truth—efforts which carry with them proofs of their violence to Scripture, and to the unsophisticated dictates of reason; while they attempt to impose on our reason and understanding, I say not with design, yet with too apparent eagerness to support a system. The tautology which the unnatural interpretation, requisite on that system, forces on many passages of Scripture, appears not a little glaring in 2 Thess. iii. 5. “And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.” Understanding the Spirit, whose province it is to shed abroad the love of God in the heart, by the title Lord, here we have the whole sacred Three; but deny this, and the distinctive simplicity of the Scripture language is destroyed.

Though the Father be, in general, yet not always, first mentioned in the Scripture benedictions, and other expressions where Father, Son, and Spirit occur; this however is only to mark him the first in order of acting as of subsistence, but not to intimate any subordination of nature in the Son and the Spirit; and where one only is expressed, the other two are always to be understood: for it has been often observed, and I think justly, that all the acts of Deity towards the creatures, whether in creation, providence, or in the dispensations of grace, emanate alike from Father, Son, and Spirit, neither of whom can be excluded, though one or two only be expressed. And does not this account for what often occurs in Scripture, and cannot be otherwise easily accounted for, the ascribing of the same work sometimes to one, and sometimes to the other of the sacred Three. I need not adduce instances, they will readily occur to every Christian, who is in the least acquainted with his Bible, or in the habit of perusing it with attention. Suffice it to advert to the resurrection of Christ, which is sometimes ascribed to himself, at other times to the Spirit, and more generally to the Father.

Does not John, or the whole Church, pray to our Lord, at the close of the sacred canon,—“Come, Lord Jesus, come quickly;” which implies their full conviction that he was present to hear them, and able to accomplish their desire. Did Paul believe our Lord to be merely a being of derived existence, and confined presence and agency, could he pray for his beloved Timothy as he does, 2 Tim. iv. 22, “The Lord Jesus Christ be with thy spirit?” No consistent Unitarian could so pray, for two reasons; because he believes Christ is not the hearer of prayer, and because his creed will not permit him to believe that he can be present with the spirit of any man in this world. It is to Messiah that all flesh are to come as the hearer of prayer; (Psal. lxxv. 2,) he being the only way to the Father, and this phrase being expressive of the act of believing in him, Mat. xi. 28. Let the reader judge how far this single consideration goes to overturn every such system.—Did not Stephen, in his last words,

recognize his universal power and presence, and pay him an act of religious homage of the highest kind, "Lord Jesus, receive my spirit?" Was not this prayer, and the prayer of faith? To tell us that this entirely arose from the circumstance of having at the time seen him in vision, and that this alone could justify such an act of worship, is to destroy the very nature of faith in him, and its native effects; the language of which is, with the believers of old, "Whom having not seen ye love," and worship too; "in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory;" (1 Pet. i. 8.) as the seed is full of its future expanded produce. Such are the expedients to which a bad cause sometimes drives its ablest votaries. He that prays to any being, whether visible or invisible, for things which God alone can do for him; by that very act, owns that being, be what he will, as his God. Did Stephen express more in this short but comprehensive prayer—"Lord Jesus, receive my spirit," than every Christian, acting in character, daily does, who commits his soul to the care and keeping of his blessed Lord and Saviour, who gave his life a ransom for him, and will give a good account of that which is committed to him, at the solemn day of his future appearing. But would any man, in his judgment, while sitting in his house in Britain, commit, by word of mouth, a piece of business to a brother whom he had in the East Indies? Are we not told, "that whosoever shall call on the name of the Lord shall be saved?" Acts ii. 21. which is repeated, Rom. x. 13. If the converse hold true, That whosoever shall not call on the name of the Lord shall not be saved, then woe to Unitarians dying in such a faith. And are not the primitive Christians described, by their calling on the name of Jesus Christ their Lord,—“them that call on the Lord out of a pure heart?” And this appears to have been practised wherever Christianity was professed, 1 Cor. i. 2. 2 Tim. ii. 22. Did not the soul of Mary magnify the Lord, and her spirit rejoice in God her Saviour,—a plain proof that she regarded him as infinitely greater than what was conceived in her womb, to which she gave birth? Luke i. 46, 47. Do not the highest orders of angels worship him? Isa. vi. compared with John xii. 42. In all this is there no direct act of religious worship?

But, to ward off the force of so much clear evidence, that bears hard on their system, the advocates of the rational scheme, falsely so called, have a salvo or subterfuge. They object, that all the acts of religious worship or homage paid him in the New Testament, or said to be paid him by angels, can intend no more than subordinate homage, which is to be distinguished from that supreme worship which is due to the Father, and received by him. But all this is mere assertion—advancing for argument what never has been proved, and never can. Those who would have us to lay so little stress upon the word of God, have surely little claim to so much deference for their own bare word. Though the schemes of men require such distinction of worship, yet the revealed character of our Lord needs it not. To have recourse to this old exploded Popish distinction, to ward off the too well-founded charge of idolatry, incurred by those Unitarians, who pretend to obey God, by worshipping Messiah, does little honour to themselves, or their system.

Allowing the same terms may have been employed to express civil ho-

mage, or that reverence that was given to princes and others, according to the eastern custom, which the Scriptures make use of, to denote worship to the supreme Being; yet that circumstance does not affect in the least the merits of this question; because we are to infer the nature of the worship, from the dignity of the person to whom it is paid, the nature of the trust placed in him, and the extent of that dependence which results from such trust. Because the complaisance of men gives certain magistrates the title of worshipful—or to some crowned heads, that of Most sacred Majesty; will any one thence infer, that the worship due to God resembles the respect paid the former; or that some kings of the earth are more sacred than the Most High, because the use of the superlative in their title might lead to that construction? When urging the worship paid Messiah in Scripture, and received by him, as a proof of his real Deity, it has been retorted on the author, with an air of triumph, a man worships his wife, according to the marriage ceremony of the church of England—“With my body I t<sup>e</sup>e worship.” With a sneer the question has been put, by one who deems himself an adept in this science, “Would I worship that thing which was nailed to the cross?” How far such a mode of treating the subject savours of criminal levity, and discovers the predominant spirit of those who use it, I leave the reader to judge. Sure I am, it manifests no great reverence for our Redeemer, and little sense of gratitude for his salvation.

When we are assured, that our Lord is “exalted to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins;” (Acts v. 31.) and that “the Son of man hath power on earth to forgive sins;” (Mat. ix. 6.) will any presume to say, that it is improper to ask of him what he is so divinely authorised to bestow? The argument of the Scribes was just and conclusive, and our Lord gave it his full sanction, when they inferred that none could forgive sin but God alone, and deemed the contrary opinion blasphemous. “But there were certain of the Scribes sitting there, and reasoning in their hearts, why doth this man thus speak blasphemies? Who can forgive sins but God only? And the Scribes and Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?” Mark ii. 6, 7. Luke v. 21. Our Lord rested his claim to the authority of forgiving sin, upon his power of working the miracle in the cure of the paralytic; a plain proof that he performed such works by an inherent power, those who wrought miracles by a power derived, never pretending to forgive sin; “But that ye may know that the Son of man hath power upon earth to forgive sin, he said unto the sick of the palsy, I say unto thee, arise, and take up thy couch, and go unto thine house.” In this miracle we have several proofs of our Lord’s proper Deity—first, in his perception of the secret thoughts and reasonings of the Scribes and Pharisees—also in the miracle itself, evidently performed by an inherent power, else it could be no proof of his right to forgive sins;—and farther, in doing what would be blasphemous in any but God alone—forgiving sin, as his own proper act. Those who deny our Lord’s proper Deity, bring him in here, like the unbelieving Jews, as actually guilty of blasphemy, and so deserving to be stoned to death, according to the Mosaic law. Can we have a more conclusive proof, that the Unitarian sys-

tem contains the essence of the wisdom from beneath? the properties of which I leave the reader to add.

I would ask, Can we expect the grace of repentance, and the benefit of pardon, after what has been adduced, if we entertain a creed that raises us above asking, or receiving such blessings from him who is exalted to be a Prince and a Saviour for that purpose? And if we do so, we must, of course, acknowledge his real or proper Deity.—Is not the exercise of faith in God an act of religious worship? Does not our Lord require faith in himself, which implies trust and dependence? And yet a curse is pronounced on him that trusteth in man, the same applying also to every creature, and whose heart thus departeth from the Lord: but, by trusting in Christ, our hearts do not depart from the living God; for such he is, and approves himself to be to all that put their trust in him.

When we read—"Jehovah redeemeth the soul of his servants: and none of them that trust in him shall be desolate," or, reading with some the last clause in the passive, *shall be laid waste*; (Psal. xxxiv. 22.) knowing, that Messiah is the actual Redeemer of the soul, and not the Father, are we not authorised to view him as Jehovah our Redeemer, from the work here ascribed to him, and to commit our souls, and all our concerns for time and eternity, to his care and management, believing in him as the Lord our God, and resting fully assured, that such trust can never disappoint our hopes, or make us ashamed? We know that to trust in any creature, be he ever so high in nature, dignity, or office, for such blessings as we need as sinners, would be criminal in the extreme, and the direct way to make ourselves desolate here and hereafter; but that to trust in our Lord with full purpose of heart, is our duty, our privilege, and the pledge of eternal life; which we regard as a sure proof of his supreme Deity. To tell us, that it would be no crime but a duty to trust in a creature, should God command it, is merely begging the question; and admitting a supposition that would make him deny himself, and command the very thing which he forbids.—Are we not told, that "none can by any means redeem his brother, nor give to God," to *Elohim*, or the *mighty Ones*, a ransom for him? for the redemption of the soul is precious, and it ceaseth for ever," that is, I suppose, if it depended on any ransom a creature could give; (Psal. xlix. 7, 8.) or including the 7th verse in a parenthesis, with our Translators, the connection would run—that none could give a ransom to God for his brother, "that he should still live for ever, and not see corruption," that he should enjoy eternal life, and escape the punishment of hell, elsewhere called corruption, verse 9. Does not such a declaration prove the infinite dignity of our Lord's person and character, and the unbounded value and efficacy of his sacrifice?

Bishop Hare renders the 7th verse more emphatically—"Not any one can, by redeeming, redeem his brother, nor give God the price of his redemption?" which rendering seems to include redemption by power, as well as by purchase, or by laying down the price of redemption. Does not the above assertion plainly say, that to ransom a single sinner exceeds the power of any creature, no created being having it in his power to pay the requisite ransom? and yet the life of our Lord was the ransom for all,



and his blood was shed for the remission of the sins of many. But all that Christ did or endured as our Redeemer, upon the Unitarian scheme, might have been endured and accomplished by a creature; a plain proof that the redemption which they ascribe to him, is not that which lost mankind need, and which God intended for them.—The 5th v. “Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about?” the Bishop thus renders,—“Why shall I be afraid in evil days, when the iniquity of those that lay wait for me shall surround me?” that is, when their wickedness so exerts itself as to expose the object of their malice to extreme danger.—Dr. Horne, in his Commentary on the book of Psalms, remarks on this verse—“The words translated the iniquity of my heels, will bear another meaning,” viz. ‘The wickedness of those that lie in wait for me,’ or ‘endeavour to supplant me.’

Messiah being Lord of all, is thence Lord of the harvest, in common with the Father and Spirit; whence the command to pray to the Lord of the harvest, that he will send forth labourers into his harvest, (Mat. ix. 38.) cannot be consistently viewed as authorizing our prayers only to the Father for that purpose. But with what propriety pray to Messiah, as we find the Jewish church doing long before he came in the flesh, Psal. lxxx. 1. if he had no existence then, as many would persuade us to believe, or is at best a mere creature of limited existence, presence, and capacities, who thence cannot know our hearts, our words afar off, or our necessities, much less work any deliverance for us, in answer to our prayers and hopes? Christians were of old described—“them that call on the Lord out of a pure heart;” (2 Tim. ii. 22.) and are said to have rejoiced in him, as exhorted, Phil. iii. 1. and iv. 4. Does not this prove him to be that Jehovah in whom the Jewish church were exhorted to rejoice, and actually did rejoice? Psal. xxxiii. 1. Isa. xli. 16. lxi. 10. Joel ii. 23. Hab. iii. 18. Zech. x. 7. Either Messiah is truly and properly God, or, what is the same, possesses all these perfections that can justify direct acts of worship, of which prayer is doubtless one; or the patriarchs, prophets, and whole Jewish Church, and the apostles, and Churches under their eye, as also all the angels of God, must be found guilty of idolatry, upon the plain definition of that crime—rendering to the creature what belongs to God alone. All these, however, did no more in worshipping Messiah, than they were divinely authorised to practise; whence the Unitarian hypothesis, while it involves them in the charge of committing idolatry, implicates God himself in the charge of giving them his sanction, and threatening their disobedience with his displeasure. Will I be indulged a few practical remarks, before I intermit?

Reader, weigh these things, and if insnared in such a system, earnestly pray God would break the snare asunder, and cause thy soul to escape as a bird from the net of the subtle fowler. Venture not on forbidden ground, put not too much confidence in thine own understanding, lest thou repent at the last. Be warned by the fly that loses its wings, by sporting around the flame of the candle.—The evidence of our Lord’s supreme Deity being so plain, full, and diversified in the sacred oracles, let none imagine that the want of faith, with regard to a truth so essential in the Christian system, or opposition to it, because our ingenuity can urge some objections against it, will be attended with little or no serious consequences.

title he had a little before given to the Saviour;—"I thank God whom I serve;" Christ is Lord of all; "Stir up the gift of God;"—"God hath not given us the Spirit of fear;"—"Messiah received gifts for men, Psal. lxviii. 18. Eph. iv. 8."—"Be not ashamed of the testimony of our Lord;"—"Be thou partaker of the afflictions of the gospel, according to the power of God;"—"The word of God is not bound;"—"the gospel is the voice or word of Christ;"—"Study to shew thyself approved unto God;" Christ is the Judge that approves or condemns;—"With them that call on the Lord out of a pure heart;"—"If God peradventure will give them repentance;"—"Christ is exalted to give repentance;"—"Persecutions, afflictions I endured; but out of them all the Lord delivered me;"—"All Scripture is given of God—that the man of God may be perfect;" the servant of Christ, the great prophet of the Church, who revealed his word to perfect his people;—"I charge thee before God, and," or "even the Lord Jesus Christ;"—"The Lord, the righteous Judge;"—"The Lord stood with me, and strengthened me;" "The Lord shall deliver me from every evil work, and preserve me to his heavenly kingdom; to whom be glory for ever and ever. Amen;"—"The Lord Jesus Christ be with thy spirit;"—"According to the commandment of God our Saviour;"—"A bishop—the steward of God;" Christ is Lord of the house or household where his servants act as stewards;—"That the word of God be not blasphemed;" the gospel is the word of the Lord Christ, as well as the word of God the Father;—"That they adorn the doctrine of God our Saviour in all things;" the same as the word of God; "For the grace of God, that bringeth salvation, hath appeared to all men;" allowed to mean the gospel;—"The glorious appearing of the great God, and," or, "even our Lord Jesus Christ;"—"The kindness and love of God our Saviour;"—"They which have believed in God;" the true Christian also believes in Christ, as Thomas, and indeed all the disciples, did, as the Lord his God.

If from three short epistles such a selection of phrases may be made which either call our Saviour by the name of God, or give him some other title of Deity, what might the whole sacred volume afford! Does it thus lavish divine honours on a creature, the very thing it was chiefly intended to discountenance and destroy? The term Lord, which the writers of the New Testament so often give to the Redeemer of mankind, and connect with his name Jesus, that denotes a Saviour, and his official title, Christ, Anointed, and in Hebrew, Messiah, is the term by which the Seventy render the name Jehovah; and is a word expressive of authority and dominion. As the title Jehovah is given in the Old Testament to the three persons in Deity; so the New Testament writers give the title Lord to the Father, Son, and Holy Spirit, but more generally to Christ. It is applied to Messiah, ex. 1. Col. iii. 4. and to the Holy Spirit, 2 Thess. iii. 5. as also, very likely, v. 16. "Now the Lord of peace himself give you peace always by all means;" because he inspires the believing soul with peace and joy. If he be here intended, then the latter clause of the verse should not be ascribed to another;—"The, or *that*, Lord be with you all."

As Paul ascribes to Christ his deliverance from every evil work and attempt against him, we are justified in applying to him, Psal. xxxiv. 6,

17, 22. and indeed whatever is said there of Jehovah, as the whole corresponds to the known character of Messiah: Since Paul's solemn injunction to Timothy, "I charge thee before God," is allowed to recognize his Deity and universal power and presence, why should not the same charge, as it respects our Lord, be admitted to import the same,— "I charge thee before the Lord Jesus Christ, who shall judge the quick and the dead at his appearing?" When all his brethren forsook Paul, at his first answering before Nero, he adds:—"Notwithstanding the Lord stood with me, and strengthened me; and I was delivered out of the mouth of the lion; and the Lord shall deliver me from every evil work, and will preserve me into his heavenly kingdom; to whom be glory for ever and ever. Amen;" let reason and common sense say, if such things can, with the least consistency, apply to the Unitarian Messiah, in any of his modifications, whose personal presence, and, consequently, his real agency, are, and must be confined till the times of the restitution of all things, to the heavens whither he was received at his ascension.

That Christ is not only the medium, in his derived character, of every acceptable act of religious worship, but also the object of it, as possessed of the one undivided divine nature, in common with the Father and the Spirit, appears to me abundantly evident from Scripture. When he taught his disciples to address God, under the character of their Father in heaven, I do not think that, by the use of that relative term, he meant to exclude himself, or the Holy Spirit; for he himself is called *the everlasting Father*, and told his disciples that he was in heaven, while conversing with them on earth, John iii. 13. and said that he came down from heaven; whence he was even their then Father in heaven. The Spirit also bears the character of a Father, because all true Christians are born of God; and yet we are told that they are born of the Spirit; for what is born of the Spirit is spirit, that is, spiritual, like its author. The new creation produced by his agency, through the incorruptible vivifying seed of the word, is spiritual also, whence he is called the Spirit of adoption, that begets in us the dispositions of children, and brings us to address God, by the endeared relative appellation—Abba, Father, or Father, Father, intimating the native language of filial affection, expressed in the filial confidence of pious importunity. The doxology subjoined to the Lord's prayer is in several parts of Scripture ascribed to himself.

The relative appellation Father, which is given to our Lord, where there can be no room to mistake its application, and is doubtless often given him in Scripture, though this escapes our notice, supposes, and indeed necessarily implies its corollate, or corresponding term, that is, children. Shall not the period come, when he will be able to say, "Behold I; and the children which God hath given me." Heb. ii, 13. That this applies to our Lord appears from the 12th verse, which is a quotation from Psal. xxii. 22. where he calls these children his brethren. Are not children bound to honour their Father? and is it not abundantly evident, that the honour to which this Father is entitled from all his children, is divine? Of him then may we not boldly say, notwithstanding all that enemies have said to depreciate his divine character, and deny his infinite power, "The Lord is my helper, and I will not fear what man shall do unto me—Jesus Christ, the same yesterday, and to-day, and for ever? Heb. xiii. 6, 8.

Even in passages, where our Lord is mentioned in his derived and subordinate character, he appears to me to be also invoked by that term, Father, as the Messiah, in whom God is reconciling the world to himself, or that God is invoked, without respect to any personal distinction, under the appropriate name of Father; for the people of God have not found themselves straitened in this respect, never viewing Father, Son, and Spirit as distinct Gods or beings, the addressing of one of whom would imply the exclusion of the other two, but as one and the same God, never viewed in that light as supreme and subordinate, as Master and servant, the divine nature being incapable of subordination or obligation to obedience. We may deny that any one can address God, and pray ten, or even five minutes, in consistent Scripture language, without using some titles that are as much appropriated to the Son as to the Father; for instance, the Father is called *the God of peace*, Heb. xiii. 20. and the Son bears the same title, Rom. xvi. 20. the last clause of which verse runs—"The grace of our Lord Jesus Christ be with you. Amen," shewing that he is the God of peace. Is there one name or title appropriate to the Divine Being in Scripture, that is not given to Messiah, in whom the name of God is, in this respect, in all its plenitude? This may alarm those who are every moment in danger, in such cases, of bordering upon idolatry, and must carefully keep up their walls of partition in their prayers and thoughts, lest while they mean to honour the Father, they should inadvertently slip into some expressions that the usage of Scripture language appropriates to the Son or the Spirit. The only way to avoid this danger on their scheme, is not to pray at all. But a Scripture believer, in the true divine unity, can never feel embarrassed on this head, provided his heart, in other respects, be right with God; because he believes he still makes his request to him, knowing the Son is worshipped in the Father, and the Spirit in both, the deity common to the three not being divided. He is not careful to answer the man who raises his difficulties and walls of separation here, through, or over the top of which, the God of revelation cannot be seen.

In illustration and confirmation of the above, I refer to Acts iv. from the 24th verse. There the prayer of the church is addressed, to "the Lord God who made heaven and earth, and the sea, and all that in them is;" titles and work which the Scriptures expressly ascribe to our Redeemer; whence we can have no right to exclude him in such a case. David is called his servant; v. 25. and that prophet called Messiah his Lord, Psal. cx. 1. terms each of which implies its corollary; and though in the next verse, "the Lord and his Christ," or his Messiah, be spoken of as distinct, yet that cannot mean, that the latter is a quite distinct being from the former; Messiah being the anointed of God absolutely considered. But reading the conjunction *even*, its proper rendering when it connects two terms that agree in expressing the same person or object, and the apparent distinction vanishes; "Against the Lord, even against his Christ;" so that the phrase *his Christ* refers not to Lord, but to David, as the proper antecedent in the sentence; it being as proper to call him his Messiah, in whom he believed and trusted as such, as to call him, his Lord. The terms *Lord* or *Master*, which are not appropriate to the Father in the sense in which they are essentially applied to Christ, and the

term *servants* are relative, and the relation between Messiah and his people, which they express, cannot be suspended even for a moment; so that when we read of Lord and servants, or servant, he cannot be consistently excluded, even where he may not be directly intended or named by any of his peculiar or official titles.

Though we find the expression—*holy child Jesus*, in the next verse, or rather “holy servant Jesus,” as the term *pais* should be rendered; yet, from the above remarks, it will appear proper to view him as intended, v. 29. by the term Lord, to whom the apostles Peter and John, with the Church, called *their own company*, (v. 23.) prayed, no doubt inclusive of the Father, whom they always viewed as in him, whose servants they there owned themselves to be. To call Jesus *his child* or *servant*, by whose name the curse was wrought, or the servant of that Lord, does not militate against the view given; for the head of Christ, that servant, is God, that Deity which is common to Father, Son, and Spirit. That to work a miracle by the name of Christ, and by his own actual personal efficiency, is one and the same thing, appears to me from chap. iii. 16; for the name of a person is often put for himself, as when we say John did it, or it was done by John, we mean that the person intended by this proper name did it; and faith in the name of Messiah imports no more than what our Lord required of those whom he cured in the days of his flesh, an avowed belief of his ability to do for them what they asked, while the act of curing was personally his, or the energy exerted in it emanated from him by an act of his will.

Peter and John oppose their own mere instrumentality in the miracle, v. 12. to our Lord’s efficiency, expressed by *his name, through faith in his name*, v. 16; “Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?” plainly intimating that he was made to walk or cured by the actual power and holiness of that very Messiah whom their rulers had lately crucified, or by Jesus Christ whom the apostles preached, and that it was no way strange or incredible that he should exert such power on earth, though lately crucified in weakness at Jerusalem; considering that he is *the Prince*, margin, *the Author of life*, v. 15. who possesses life in himself as God does; John v. 26 and is able to impart and preserve life at pleasure. What a very different view do those give of this miracle, and of this passage, who make our Lord, in every view, a mere passive instrument in this, and in his every other divine work, from what Peter and John have given? Was their view really just, why call him *the Prince* or *Author of life*, as a reason to prove it credible that he should work this miracle, by a power inherent in himself, to which none of his servants can pretend, and that he could exert this power on earth, though confined to heaven, in regard of his manhood; because his divine presence was, is, and shall be every where; whence his divine agency cannot be limited, in respect either of time, place, or persons? The reasons urged by these two apostles, to persuade the Jews that the impotent man was restored to health and vigour, not by any power proper to them, who were merely in that respect passive instruments in the cure; but solely by the proper power of Jesus of Nazareth, appear to me to carry with them,

upon the avowed principles of our opponents in this controversy, neither sense, reason, nor propriety.

I have already proved at large, that direct acts of religious worship are given to our Lord in Scripture, which he received without scruple or objection, and that such worship is enjoined upon angels and men. Let it not be, however, thought that I have attempted to exhaust the proofs that occur there of his Deity, either upon this, or any other point that falls under review; meaning only a selection, while a full view would occupy a large volume.—That the Scriptures acknowledge two distinct kinds of religious worship, supreme and subordinate, has never yet been proved, and, I am persuaded, never can; such a fiction having been framed merely to save the credit of a system. All the instances that have been referred to, in proof that the latter may be given to creatures, prove that inferior worship to be only civil homage, according to the allowed custom of the country where it was practised. Were it the Christian scheme to introduce any inferior God, such as they would persuade us the Son and the Spirit to be, to whom a kind of inferior religious worship is to be paid, one would naturally expect, that the kind and degree of this religious worship would be carefully defined in Scripture, that it might not interfere with that which properly and exclusively belongs to the supreme God; especially as it is the frequently declared end of the oracles of truth, to wean the minds of men from every species of undue worship, or unlawful dependance on creatures, and to bring them to the due worship of the one only true God in Jesus Christ.

The acts of faith, devout prayer, praise, fiducial confidence, and swearing by the supreme Being, all which are acts of religious worship, are addressed to our Lord in the following texts, John xiv. 1. corresponding to Exod. xiv. 31. 2 Chron. xx. 20. "Believe in the Lord your God;" the very thing Christ enjoins on his disciples, in regard of himself; no obscure intimation, that he was the Lord their God in every generation. In Rom. x. 13. salvation is connected with calling on his name; with which 1 Cor. i. 2. agrees, Rom. xv. 12. faith in Messiah is expressed by trusting in him, which proves that he is not a mere man, or merely a superangelic being; for it is said—"Cursed is he that trusteth in man,"—"Trust in Jehovah for ever," Isa. xxvi. 4. Jer. xvii. 5. plainly intimating the unlawfulness of trusting in any inferior being. Paul besought the Lord thrice, respecting a certain matter which gave him much concern; which beseeching certainly means prayer, 2 Cor. xii. 8. and Rom. ix. 1. amounts to swearing by him, "I say the truth in Christ, I lie not, my conscience also bearing me witness." The preposition rendered *in*, is often translated *by*, and here it is employed in an appeal to our Lord's omniscience respecting the truth of what the apostle declared; and the same holds true of the Spirit,—"My conscience bearing me witness in the Holy Ghost," or, as the divine Spirit knoweth.

How to reconcile these things, as applied to Christ, if not truly and properly God, with what occurs Acts xiv. 15. xvii. 23, 24. Gal. iv. 8. 1 Thess i. 9. or with the force of our Lord's reasoning, Luke iv. 8. I am utterly at a loss to know; for if he be not *God by nature*, even *the living and true God*, he falls under the very description given in some of these passages of idols; there being no medium, in regard of any acts of reli-

gious worship. How can we justify the unlimited veneration, love, trust, and obedience, which the apostles and first Christians expressed in, to, and for their divine Master; and their devotedness to him, and unlimited dependance on him, if we allow him not to have been to them, and to be to all men, what Thomas owned him to be, in regard of himself, his Lord and his God? All the texts in the New Testament, therefore, where such dispositions are expressed, and these are not few, contain so many arguments to illustrate and confirm the important point which I am labouring to establish. Would not such expressions, all importing more than is due to a creature, be criminal, were he no more than *an exalted man*, or *a mere creature*, which some give him out to be, though of the highest order? Were that in reality the case, how strange the phrase—*Christ is all in all!* Coloss. iii. 11. compared with Philip. i. 21, 22. and Rom. xiv. 7—9. How astonishing that Paul, and the whole primitive Church, should devote themselves, soul and body, and all their services, living and dying, to such a master, as many represent the Messiah to be! but it is abundantly evident, that they did not so learn Christ. Their Messiah, and that of our modern sages, appear to be specifically different.

Does it not appear, from the plain verdict of the Scriptures, which I have adduced, and from the few remarks suggested from them, that the greater part, if not all those names, titles, attributes, prerogatives, works, and worship, which are ascribed and appropriated to the one eternal, living and ever blessed God in Scripture, are also absolutely ascribed to Messiah, the Lord Jesus Christ, before and after he came in the flesh; and that intelligent beings, on earth and in heaven, are enjoined to pay him such divine worship, which we find many of them presenting with approbation, as the true God appropriates to himself, and makes highly criminal to give to any other being whatever? If the texts quoted and compared plainly speak the doctrine inferred from them, of which I have not the smallest doubt, in general, the reader can judge for himself, how far the denial of our Lord, in this respect, and of the honours due to him, according to the discoveries given of him in the sacred writings, incurs a guilt to be punished by the great Judge of all the earth, and as such to be dreaded, deprecated, and avoided by all that would attain salvation. That there is such a crime as treason and rebellion against this King of Zion, and denying this Lord that bought us, the Scriptures make manifest; and it becomes all who have the least fear of God before their eyes, to be on their guard against the very approaches and appearances of such a crime; from the commission of which we ought to flee as we would from the face of a lion, or a monstrous serpent.

I beg leave to add a few remarks on the character which our Lord gives to himself,—“I am Alpha and Omega, the First and the Last;” which have occurred since these titles were adverted to in a preceding part of this tract; and also to subjoin some other observations which reflection on the subject hath suggested. In whatever sense the two first of these titles—*Alpha* and *First*, are to be taken, it is evident that the two latter,—*Omega*, and *Last*, must be so understood as to harmonize with that sense; it being quite improbable that the same being should bear titles destructive of each other in their real import. The intended meaning of such titles, as borne by our Lord, must be learned from the con-

nection in which they occur—from the other titles given to him that bears them, and from the application of one or more of these elsewhere in Scripture. Seeing he who gave himself these titles, also testifies of himself—“I am the Almighty,” it is evident we can have no right so to explain them, as to give the lie to this testimony.

Messiah must be understood to be *o.* the Alpha, and the First, that there was none before him in existence, no, not the Father, else he could not be without beginning, the Son being one with him in nature; and if this nature had a beginning, as possessed by the one, it could not have been without beginning as possessed by the other; else it would be and not be at one and the same point of duration; which is a contradiction, and impossible in the nature of things. But the term First shews in what sense we are to understand the title Alpha, which our Lord has taken to himself; for it plainly admits of no priority of existence. He that bears it must be, in the most absolute sense, eternal, and so can owe his being to no other. Since the latter Alpha, in the Alphabetical order, had no other letter before it, it being the first in that order; Messiah is so the First in order, in regard of all created beings, that he himself is their Creator, and must so have existed before them all, as to be without beginning, or bounds of existence, in his original nature and character.—But should we construe our Lord’s titles,—Alpha and First, so as to make them mean no more than that he is the first being that was created, or that he is the first creature in point of precedence, or admit that they include both senses; then, in what possible respect, which can correspond to these terms, so understood, can he be called the Omega and the Last? for we well know, that the first and the last letter of the Greek Alphabet are quite distinct, and cannot intend, as the point strikes my mind, one and the same being in either of the above senses; for he who is first in order of time, or in order of precedence, cannot be said to be the last, in a sense that corresponds with either of these views,—the last brought into existence in order of time, or the last in point of precedence, that is, the lowest office-bearer in the divine dominions. Such an inference, however, appears to me natively or necessarily deducible from the interpretation which Unitarians give of these significant titles.

If their’s be the true sense of the titles Alpha and First, then the import of Omega, and Last, so as properly to correspond, must indeed be—the last or lowest, in order of precedence, and the last, in point of time, in the list of created beings, or the last being that is produced. Are these two ideas compatible? And yet the latter appears to me necessarily to follow from the sense in which our opponents understand these titles, and must indeed understand them on their systems. But if we allow Alpha and First to intend, what the latter term must import, when applied to the Father, that he who takes these titles to himself is absolutely so the first, as to have none before him, in point of priority of existence, or of precedence of station; and also, that he is the author of being, and continued existence to all his creatures; then the corresponding terms, Omega, and Last, will naturally signify, that he is the final cause of creation, for whose pleasure and glory all things were made, and are still preserved in existence; as also, that he is the perfecter of Jehovah’s works, Rev. iv. 11. The four terms, taken in connection, give us



a view of his infinite plenitude, as comprehending all in himself, and the sum of all their excellencies. So understood, we see the propriety and consistency of the titles—that the latter, so far from overturning the former, as the exposition combated would make them, fill up their sacred import, and both, taken together, give us such a character of Deity, and of his works, as is every way worthy of him;—what cannot surely be said of any interpretation which opposes such a sense. Our Lord then is so the Alpha and the First, that he hath neither beginning of days, nor end of life, but is as unchangeable in his nature, as he is in his priesthood, Heb. vii. The titles of our Lord, *the Beginning and the Ending*, connected with his titles Alpha and Omega, Rev. i. 8. may be of the same import with what we find, Heb. xii. 2. “Jesus, the Author,” margin, “the Beginner and Finisher of our faith.” He is the first as dispensing that precious gift, and giving it existence in the heart, by his word and Spirit, and also, as the Author of that word of the gospel which inspires and nourishes it; and he is the last, or Finisher of our faith, as perfecting the faith of his people in full enjoyment, and also, as realizing whatever they believe on the authority of his word. In this sense we are taught to believe, that he is the Beginning and Ending of the whole creation; and this sense harmonizes all his titles.

When the titles First and Last are ascribed to Jehovah, Isa. xli. 4. xliv. 6. xlviii. 12. can we, in the texts in which our Lord applies them to himself, admit such a sense of them, as would totally deny the Father's deity and proper eternity, and reduce him to a creature of a day, in order, if possible, to make the Son such? In the second of the above texts, he who takes these titles to himself, is also called Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts, beside whom there is no God;” a character, which plainly defines the person intended.—That exposition or gloss of any text, which would destroy the key of knowledge, and deprive us of the benefit of comparing spiritual things with spiritual, or of availing ourselves of the internal evidence of Scripture, by comparing parallel texts together, in order to come at the true meaning, surely cannot be the just one, let ever such great and learned men patronize it. The reader ought, therefore, to judge what opinion we are to form of any system, that requires us to offer such violence to the word of God—such perversion of its own internal and intrinsic evidence, in order to give it plausibility, and the appearance of truth. The above single circumstance brings such evidence against any such system, as is sufficient to condemn it; and though that evidence may be controverted (as what truth will not?) it can never be overturned.

Though I have already slightly adverted to Psalm cxxxvi. the reader will excuse my adding, that the titles which occur, verse 1, 2, 3. “Jehovah, the God of gods, and Jehovah of lords,” appear to me to evidence that Messiah is intended; because titles of similar import are appropriated to him in the New Testament—*King of kings*, and *Lord of lords*. Throughout the psalm we are invited to praise him, first, for what he is in himself, or for his own essential attributes; then for the display of these in his various works. The first reason assigned—“for he is good,” may be rendered more emphatically—“For he is goodness;” but can it be said that a creature is goodness in the abstract? Sure there

is none good in this respect but God. Does not this psalm prove Messiah's existence, and his government of the world, when the events celebrated in it were accomplished? for no being could rule, any more than create, before he existed. Are we not here also taught to view him as the God of heaven, whose mercy endureth for ever? His official works are the works here celebrated; and he is the God and King of Israel, that wrought such things for the deliverance and protection of his people, and the avenging the wrongs, which they had sustained, upon their enemies, that would not grant their release from bondage at his demand.

These words of Paul—"Neither let us tempt Christ, as some of them also tempted," evidently shew, that Messiah was the Jehovah who was grieved forty years in the wilderness with that stiff-necked and rebellious generation, which he had brought out of Egypt with a strong hand, and an outstretched arm, 1 Cor. x. 9. Psal. xc. 9, 10. The construction of the sentence requires it to be so understood, the term Christ being the antecedent governed by the active verb *tempt*, it is necessary that the relative pronoun, corresponding to the antecedent, should be supplied; whence the sentence, thus filled up, would be—"Neither let us tempt Christ, as some of them also tempted *him*, and were destroyed of the destroyer." Here is a clear proof that he must have then existed; for a non-existing being could not be tempted; and who consumed them by his wrath but that very same being who was tried and grieved with their conduct? Psal. xc. 7, 8, 15. The following texts will also shew, that he whom they tempted was Jehovah the God of Israel, the Most High God, Exod. xviii. 7.—Numb. xiv. 22. Deut. vi. 16. Psal. lxxviii. 18, 41, 56. xc. 9. civ. 14. and, I may add psalm xc. throughout.

And in Heb. iii. 7—11. the Holy Spirit so applies these things, as to shew they were directed also against himself, "The Holy Ghost saith. Harden not your hearts, as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years." Does not this clearly prove the distinct personal subsistence of the Divine Spirit, and yet the unity of persons in Deity? for with what propriety could such language be ascribed by the apostle to a mere influence, or to the miraculous gifts which Christ bestowed on his followers, when he ascended up on high? the sense by which Unitarians would have us to explain the terms Holy Ghost, wherever they occur in the New Testament. Paul's application of the passage in the xc. psalm, 9, 10. here to the Spirit, and in 1 Cor. x. 9. to our Lord, only proves the unity of the Son and of the Spirit in the great Jehovah, and that this glorious name belongs to them in common with the Father; of which we have abundant proofs in Scripture. Thus, what is committed against the Father, is committed also against the Son, being the true God, else how could he forgive it, in the sense of remitting the punishment of it? and is committed too against the Holy Spirit, who testifies his forgiving those whom the Father and the Son forgive, by taking possession of their heart, sealing their pardon with his peace, and bearing witness with their spirit, that they are the children of God through faith in Christ Jesus? We may, therefore, understand *the living God*, v. 12. as intending either Messiah, or the Holy Spirit, or both in different views; "Take

used, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God."

And whom could the obstinate Jews more immediately tempt, than him, to whose conduct they were committed as their Leader and King, the symbol of whose presence as such went before them in the pillar of cloud and fire; and him also who was given as their Guide to the land of uprightness, and whom Stephen charged both fathers and children with resisting? Psal. cxliii. 10. Acts vii. 51. To ascribe these things to the Father, would be to contradict his own testimony, and subvert the order which he hath established in the economy of man's redemption.

Does not the Father say—"I have set my king upon my holy hill of Zion?" (Psal. ii. 6.) but what truth or consistency could there be in this declaration, if Messiah never ruled as King in and over the Jewish church, or if he began to exist only when that Church, denoted by God's holy hill of Zion, was just ceasing to be the seat of his government, and given up to be trodden under foot of the Gentiles? This gross absurdity, however, which really gives the lie to the Father, necessarily follows from their system who confine the existence of Messiah, by his incarnation, and his assuming the kingdom or government appointed, to his ascension; thus leaving no room whatever for the Father's setting him upon his holy hill of Zion, or committing the administration of the Jewish church and state into his hands?—How can the Jewish state of things be called a *Theocracy*, or a form of government, in which God immediately ruled in their sacred and civil affairs, if he actually exercised no such jurisdiction over that people? The Father did it not, nor indeed, consistently could, having delegated this trust to Messiah, and actually established his throne in Zion; which he owns to be for ever and ever, commencing so soon as ages began, (Psal. xlv. 6.) and continuing, under different forms of administration, till ages finish their course, though he was in an especial sense, *the King of the Jews*. Does not this single consideration overthrow the Socinian fabric, or wound to the vitals that beast after which so many are now going wondering? Well may we, with our Lord, be grieved at the hardness of men's hearts, upon which so much clear evidence makes, unhappily, so little impression, and is in general worse than lost;—grieved to see them thus attempting to make void Jehovah's law, and pointing out the time for him to work, one way or other, to check the progress of the sweeping torrent of error and iniquity, Psal. cxix. 126.—Unhappy system, that allows Messiah no throne, no seat of government in the Jewish church;—that degrading system, which makes the accursed tree, the only throne to which he was there elevated, and the crown of thorns, the only crown which he there wore!

Let me farther direct the reader's mind to the glory of the Lord that bought him, and let him rest assured, that it is not of yesterday's growth—that he had a glory with the Father before time began, and a glory in his regal administration for all the ages prior to his coming in the flesh. We find an angel represented as charging all nations with a loud voice, to fear that God, and give glory to him, to whom the execution of judgment is committed; charging them to worship him who made heaven, earth, the sea, and the fountains of waters; all which plainly marks out Messiah's official character and work, Rev. xiv. 6, 7. In the following

chapter he is described as the Lord God Almighty, whose ways are just and true: and as the King of saints; and to him these words are addressed,—“Who shall not fear thee, O Lord, and glorify thy name; for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest;” v. 4. And in v. 7. we read “vials full of the wrath of God who liveth for ever and ever.” All this so fully and exactly agrees with our Lord’s appropriate character and work, that the propriety of applying the whole to him should not for a moment be called in question.

Above we are taught how to understand Psal. lxxxvi. 9. the prediction being the same in both places.—That Christ is addressed, Rev. xvi. 5. appears evident to me upon the bare recital of the passage; and the work there ascribed to him makes our understanding it so, unavoidable; “Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.” He gave such as shed the blood of his saints blood to drink; having found them worthy of such a retribution; whence he is addressed, “Even so, Lord God Almighty, true and righteous are thy judgments;” and his name and himself are said to be blasphemed, as the God of heaven, who executes judgment, v. 6—11.

Here we have Messiah’s glorious titles, and work, and the nations commanded to pay him direct worship, which is foretold they will do. Are the names of any created beings said to be blasphemed, in any such manner? or can any such be called the God of heaven? In the whole scenery of the Book of Revelation, Messiah is invariably represented as maintaining the principal character, and as the prime agent in all the works which are there exhibited in prophetic vision as accomplished; so that we are in no danger of erring by such application; all this having been committed to him by the Father.—It is mentioned, as the crime of the impenitent Jews, that though favour was shewed them in their own land, and though the judgments of God were executed abroad in the world, announcing his great name; yet they dealt unjustly, and would not behold the majesty of Jehovah,—the regal glory of Messiah their King, displayed in his works; in which respect, it is to be feared, too many professed Christians copy their example, Isa. xxvi. 9, 10. When we add, Heb. i. 6.—“Let all the angels of God worship him,” we see that Messiah is to be worshipped and glorified as the head of angels, and as the King of nations and of saints; and if we consult Psal. cxxxviii. 3, 4. we will see how he is to be in future glorified as the King of kings; but can we for a moment admit, that all this glory is ordained and reserved for such a Messiah as the sages of modern times, in imitation of their ancient brethren, would intrude upon mankind? Those who can believe this, in the face of so much clear and full evidence to the contrary, are much to be pitied, and have doubtless much more need to be publicly prayed for, than those whose names are given up in the sick list, requesting the prayers of their brethren. What is the danger of the body, in the one case, compared with that danger which threatens soul and body in the other?

A few remarks on two parallel portions of Scripture will, I think, clearly shew that to Messiah belongs the title of the God of Abraham, of Isaac, and of Jacob, in the Mosaic writings, and elsewhere; and that

he is the glorious angel of the covenant, who sometimes appeared in a human form. That the angel of the Lord, who appeared to Moses in the wilderness of Mount Sinai, in a flame of fire in a bush, (Acts vii. 30.) was not a created angel, is evident from the context, and from Exod. iii. where the history of that event is recorded; as also from other texts of Scripture that refer to that occurrence. The following texts will afford proofs and illustration of this, Mal. iii. 1. Isa. lxiii. 1, 9. Gen. xlviii. 16. and xv. 13. Deut. xxxiii. 16. Psal lxvi. 12. Isa. xl. 2. Deut. iv. 20. Dan. iii. 27. John i. 14. Zech. xiii. 7. Tit. ii. 14.

When Moses drew near to behold the sight, wondering in himself what it could mean, the voice that accosted him from the bush, is expressly called the voice of the Lord, who testified of himself, "I am the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, v. 31, 32. Upon hearing this, Moses durst not behold—but *hid his face: for he was afraid to look upon God*, (Exod. iii. 6.) durst not fix his eyes on the visible appearance of divine majesty in the burning bush. He who was before called the Angel of the Lord, is evidently himself the Lord and the God who thereafter speaks to Moses, and gave him his commission to go to Egypt, and deliver his people; for there is not the least change of person in this respect in the whole passage. He demands of Moses an acknowledgement of his Divine presence, in the noted rite of putting his shoes or sandals off his feet; because the place whereon he stood was declared to be for the time holy ground—the true temple of Deity not made with hands appearing visibly there, v. 33. The great object of Stephen's discourse evidently was, to prove that this God of the fathers of the Jewish nation came to them in the person of Jesus Christ, and yet that they crucified this their King, the Lord of glory; but they could urge no better argument against the truth of this conclusion than gnashing on him with their teeth;—no great motive to others to attempt the like task.

In the Book of Joshua, chap. v. 15. he who appeared to that illustrious character in the form of a man, with his sword drawn in his hand, and called himself the Captain of the host of Jehovah, demands the same external sign of reverence to himself as the God of Israel, and assigns the very same reason,—"*Loose thy shoe from off thy foot; for the place whereon thou standest is holy;*" as if he should say,—is rendered sacred by my manifested presence. Joshua fell on his face to the earth, and worshipped him, adding, "*What saith my Lord unto his servant?*" v. 14. Here it is plain and evident, that Joshua was no Unitarian, in the modern sense of that term. His action and words prove that he viewed the personage visibly revealed to his bodily eyes, as standing before him, as his heavenly Lord and Master, and thought him worthy of divine honour, and unreserved obedience. Had this been a created angel, he certainly would have incurred guilt, and betrayed his trust, by receiving such divine homage; but that this Captain of the Lord's host received such homage, as his unquestionable due, appears evident from the history. Surely our opponents will not say that this was the Father who appeared to Joshua, and received from him divine homage. Their attempts to evade the clear proofs that arise from such passages, in favour of our Lord's supreme Deity, appear to me in no better light than so many expedients to evade

what no man would ever deny, who has not some favourite system—some beloved idol to serve.

Is it not obvious, that dying Jacob viewed the God of his fathers, Abraham and Isaac, as the very same with this Angel, who appeared to Moses, when we attend to what is recorded, Gen. xlviii. 15, 16? Shall we say, that the aged patriarch terminated his days and pilgrimage with an act of gross idolatry, praying to a created angel to bless the two sons of his beloved Joseph? "He said, God, before whom my fathers Abraham and Isaac did walk, the God who fed me all my life long unto this day, the Angel who redeemed me from all evil, bless the lads; and let them grow into a multitude in the midst of the earth." What the Jews said in another case, Who can forgive sins but God only? may we apply here, Who can bless men but God alone? That Angel Jacob owned as his Redeemer from all evil, which certainly includes redeeming him from sin, the worst of all evils, and from present and future misery, the just consequence of sin. Does not this exactly correspond to the import of our Lord's name Jesus, so called, because he saves his people from their sins, or, in the words of Jacob, redeems them from all evil, the work ascribed to him? Psal. cxxx. 8. Long was he known to his people, by what this name imports, before he came in the flesh.

Paul tells us, that "by faith Jacob, when he was a dying, blessed both the sons of Joseph," that is, prayed in faith for a blessing upon them, "and worshipped," no doubt, the Angel to whom he prayed; worship being included in the very act of prayer, Heb. xi. 21.—Seeing all those that are of the Socinian persuasion maintain, that Messiah did not exist for many ages after the days of Jacob, and their Arian brethren, that he never did, and never shall exist, in any higher rank than that of a creature, both are reduced to the dilemma of making Jacob an idolater in that act, and the writer of the epistle to the Hebrews, to sanction and commend this act of idolatry, as a noble fruit and example of faith, that claims the imitation of God's people in every age; or of admitting, that neither Moses, nor that writer, is entitled to any credit in that particular—that they both wound the character and memory of that venerable Patriarch, and intrude upon mankind a gross misrepresentation of his dying conduct. I see not how it is possible to evade the alternative of this dilemma on their systems; to me a certain demonstration that they are false, unscriptural, and only serve to promote and support the kingdom of darkness among men. Does not John commend the aged Christians to whom he wrote, because they had known him that is from the beginning, as that eternal life which was with the Father? 1 John i. 2. ii. 14. We are taught to believe, that he is so from the beginning as to be without beginning, to be the Alpha, before whom, or prior to whom, none existed.

Let the reader attentively peruse the Third chapter of Exodus, on which I cannot particularly animadvert, having already enlarged so much on this part of our subject. That the Angel of Jehovah, spoken of in the first verse, is called in the 4th Jehovah and God, and stiles himself in the 6th the God of Abraham, &c. appears so evident, that it is amazing any can for a moment seriously call it in question. Can the Father be seen with bodily eyes? and yet it is said, "Moses hid his face; for he was afraid to look upon God," v. 6. Downwards he takes to himself

**the title—"I AM THAT I AM,"** and enjoins on Moses and Aaron to say to the children of Israel—"I AM hath sent me unto you," v. 14.—Our Lord is thought to have had this title in his eye, when he said to the Jews, "If ye believe not that I AM, ye shall die in your sins," if ye believe not that I am the Messiah who delivered your fore-fathers out of Egypt, by the hand of Moses and Aaron, ye shall die under the guilt of your iniquities,—ye cannot be saved with that everlasting salvation I bestow upon my believing obedient people;—a serious—an alarming thought to those who deny this, and even his very existence at that period. Before Pharaoh they were to call him "Jehovah God of the Hebrews—Jehovah their God," v. 18. who assured them; in the next verse, that the tyrant would not let them go *but by a mighty hand*, the marginal reading, which is preferable to the textual here, that contradicting what was actually realized.—Considering the full evidence the Old Testament writings yield to the supreme Deity of our Lord, the late attempts of some of the violent enemies of that doctrine, to depreciate or discard that part of the sacred volume, may be easily accounted for.

But to advert a little farther to that viith of the Acts, to which the reader's attention hath been already directed. The promise which God had sworn to Abraham, v. 17. was the promise of Jehovah, God of Israel. We know, however, that it was Messiah, the Judge of all the earth, the Jehovah before whom that patriarch interceded for the cities of the plain, who renewed the promise which had been previously given, and which was afterwards confirmed with an oath, Gen. xviii. 17—19. Are we not then justified in referring to him the giving of such promises to the patriarchs, from first to last, and confirming them by his oath? By the glory of God, v. 55. I apprehend the glorified human nature of our Saviour is intended, which may be as naturally called his own glory, or the glory of the Son of man, as that of the Father, being in reality such in both senses; whence the passage will justly read,—"*He saw the glory of God, even Jesus Christ, standing on the right hand of God.*" That this was the glorious object which caught his eye, and ravished his heart, appears from the next verse;—"Behold, I see the Son of man standing on the right hand of God." That the council understood such a declaration as importing his belief in the true and proper Deity of the Son of man, is evident from their stopping their ears, that they might not hear his supposed blasphemy, and putting him to death as a blasphemer, in ascribing to Jesus of Nazareth what purely belongs to Deity; yet what they believed the true Messiah did possess. They stoned Stephen in the act of calling upon God, saying, "Lord Jesus receive my spirit; and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge," v. 59, 60.

Here are several proofs of our Lord's true Deity,—the glory vesting our nature in him at God's right hand,—or in the highest possible glory and dignity, which no created angel, from the very law of his nature, can sustain; (Heb. i. 13.) Stephen's committing his departing spirit to him, as the Lord his God who had redeemed it;—his calling upon him at the point of death, "Lord Jesus, receive my spirit;"—his praying to him for pardon to his murderers, "Lord, lay not this sin to their charge." The Jews themselves, believed that forgiving sin was the prerogative of God

alone, by requesting which Stephen owned his Lord in that character in his dying moments, and by his whole conduct owned his belief of his universal power and presence. What he then was, in regard of his real Deity, he was as the Alpha and First without beginning, still is, and shall always continue to be.

We know to whom our Lord appeared of old "as a root out of a dry ground, having no form nor comeliness;" and when they saw him, it was merely as man, like their modern brethren; whence they saw not beauty in him that they should desire him, Isa. liii. 2. Thus his brethren the Jews viewed him as mean in his original, and unpromising in his appearance; whence the consequence of their blindness to his true glory was the rejection and crucifixion of him as a false Messiah,—“Away with him, away with him; crucify him, crucify him;” and do not those treat the true Messiah so who rob him of his real and true glory, and transfer his name, character, and work to another? And have not those, who believe in him as the true God, and the personal Eternal life, much cause to lament, that to many he appears still as a root out of a dry ground, tracing his original no higher than our own nature, and so destitute of that glory which belongs to his real character; whence he is still rejected and crucified, in his true character and glory, in the house of his professed friends, and an idol of jealousy set up in his place?

What has been often urged, in regard of Deists, that if Christianity be in reality what all true Christians cordially believe it to be, a system of divine truth and righteousness, their case must be deplorable indeed; and though it should finally prove unfounded in truth, the man who acts steadily on Christian principles, has the advantage in life over them that reject it, and consequently are strangers to the hopes it inspires, and the joys it imparts, and after death sustains no loss by his former belief; applies with force and propriety in the present case; if the Deity of Christ, and other doctrines connected with it, be in reality the very truth of God, necessary to be known, believed, and duly improved, in order to salvation, then woe must be to them who persist in rejecting and opposing it; as by such conduct they refuse to receive and love Christ in his true character, commit treason and rebellion against God, and deny the Lord that bought them, and so count themselves unworthy of that eternal life, which he bestows on all them that truly love and obey him; and though these doctrines should not prove true; yet the firm believer of them reaps much benefit from them in the present life, and has nothing to dread from the belief of such doctrines in reference to a future state. So much cannot be said in favour of the doctrines of our opponents, which are combated in this publication, they themselves being judges. Is this consideration of no weight in this controversy? Does it not afford more than a presumptive proof of the truth and importance of the doctrines which I defend; and, of course, of the fallacy and danger of the opposite, be they ever so ingeniously defended?



FARTHER PROOFS  
OF  
OUR LORD'S DEITY,  
AND  
ANSWERS TO OBJECTIONS.

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THE Author once thought to give a short view in this work, of the different opinions that have been entertained, by one class or other of professed Christians, in regard of our blessed Lord. But as this part of the subject has extended much beyond what was at first intended, he contents himself with extracting a paragraph or two from Dr Doddridge's Lectures to his students. Says that learned and eminent author, on his 181st proposition, in which he 'inquires into the opinions of the most *ancient* Christian writers concerning the doctrines of the Trinity—The subject of this proposition may receive some farther illustration, by mentioning some of the most considerable of those opinions, which were generally accounted *heretical* by the ancient Christians.

1. 'That of the *Cerinthians*, *Ebionites*, and *Carpocratians*; who seem to have asserted, that Christ was a mere man, and had no existence before his incarnation: this is the same doctrine which was revived in the *fourth* century by *Photin*, as it had been before by *Paulus Samosatenus*.

2. 'The *Arians*, who held him to be only the first and most glorious creature of God, denying he had any thing which could properly be called a *divine nature*, any otherwise than as any thing very excellent may, by a figure, be called divine; or his delegated dominion over the system of nature, might entitle him to the name of *God*; and they seem also to have thought, that the Spirit was another distinct inferior being, created by the Son; but they did not employ themselves much in this part of the controversy. This is a heresy which most largely prevailed, and in some places and times seems to have almost entirely swallowed up what is commonly called, the *orthodox* or *Catholic* faith.

3. 'That of *Nestorius*, who asserted there were *two persons* in Christ, as well as two natures; to which was directly opposed that of *Eutyches*, who asserted but *one nature*, as well as one person, teaching, that the human nature was *absorbed* in the divine: and these different extremes

‘ occasioned the most violent agitations in the disordered churches, during the *fifth* and *sixth* centuries.

4. ‘ That of *Macedonius*, who denied the Holy Spirit to have any proper divine substance, and represents him only as a created power, which was diffused over all other creatures.

5. That of *Sabellius*, who taught that the Father, Son, and Spirit, were only names and *offices* of the same person, who was in heaven called the Father, on earth the Son, and as exerting his power on the creation, the Holy Spirit. For the most ancient account of these, consult *Eusebius*, *Sozomen*, and *Theodoret* in their Ecclesiastical History,’ &c. Dr Doddridge’s Lectures, vol. II, p. 190.

The Doctor proceeds, by giving us a short account of the views of the most eminent of our English writers on this subject—Mr *Baxter*, Dr *Clarke*—Dr *Thomas Burnet*—Mr *Howe*—Dr *Waterland*—Dr *Ab. Taylor*, who both agree with the *Athanasians*—Bishop *Pearson*, with whom Bishop *Bull* agrees in opinion, both calling God the Father; the fountain of the Deity, as do also Mr *Boston*, and other eminent Scotch writers; yet all the while maintaining the proper deity of the Son and of the Spirit. This, remarks Dr Doddridge, was likewise Dr *Owen*’s scheme. Dr *Wallis* thought that the distinction between the three persons was only *modal*; which Dr Doddridge thinks was also Bishop *Tillotson*’s opinion.

Dr *Clarke*, in his Scripture Doctrine of the Trinity, a book that has made much noise, and received many answers, cautiously avoids calling our Lord a creature, though he denies him underived existence and independence; and on this ground principally he disclaims the charge of *Arianism*, and has been often termed a *Semiarrian*. His disciples, however, have in general not been so scrupulous; and, indeed, many of these now land in what is called the Socinian scheme, which is thought to be more tenable. But indeed, however divided in sentiment on this and other points, mutual opposition to the proper deity of our Lord, is enough to constitute a bond of union between them, and to conciliate mutual brotherly regard.

The above named writers, and others who agree in ascribing proper deity to the Son and the Spirit, while they differ only in their mode of explaining it, are surely to be regarded as essentially different in opinion from those who deny him any such deity, and maintain that he is in no respect specifically different from a creature, or, in plain terms, that he is just a creature and no more. With these great men the chief error on this point, or what led them to express themselves in different ways, was, their attempting to define, analyze, or explain, what will, in all probability, remain always inexplicable to creatures; and the explication of which, beyond what the Scriptures clearly reveal, could serve no valuable purpose. Into this error they were led by the turn the controversy took, and the mode of attack employed by opponents; yet it unhappily led to many concessions and explications favourable to the cause of their adversaries, and of which they availed themselves; and could it be otherwise, when they attempted to explain, in order to conciliate belief to it, what ought to be believed purely upon God’s authority, revealing it in his word, leaving all who reject that authority, or explain away the terms by which it

is interposed and expressed to stand or fall to their own Master? As the matter now stands, however, it may be of service to the cause of truth, to shew the opponents of our Lord's real Deity, that the ground which they have taken is untenable, that the leading principles admitted by themselves, in common with us, overturn their own system, and serve to prove that it is contrary to sound reason and philosophy, as it is eversive of the most plain and full scripture testimony. To this mode the author has occasionally had recourse in this performance, meeting opponents in their own way, that they might not be too wise and self-confident in their own conceit. The more confident a person shews himself, that he is and must be right, when he goes beyond the line of revealed truth, or writes in direct opposition to it, the more reason has he to suspect the soundness of his positions, and to be jealous of the report of his own understanding. The Author had prepared for the Press, more than a year ago, a small tract, consisting of plain Queries to Opponents in this Controversy, founded on such acknowledged philosophical maxims as reason and divine truth recognize, and tracing their native conclusions to the overthrow of their own system; leaving it to them to shew, if they can, wherein he has done them injustice.

The Author cannot help suspecting, that justice is not done to the amiable and venerable Dr Watts, in the view given of his sentiments on this point, in the work from which he has made an extract above. There it is said—'Dr Watts maintained one supreme God dwelling in the human nature of Christ, which he supposes to have existed the first of all creatures; and speaks of the divine *Logos*, as the *wisdom* of God, and the Holy Spirit as the divine *power*, or the influence and effect of it; which he says is a scriptural *person*, that is spoken of figuratively in Scripture under personal characters.' *Diss.* No. vii. and *Flem. Christol.* vol. i. are referred to in proof. As I have only the ivth edition of Dr Doddridge's Lectures, which has been considerably enlarged, I cannot say whether he gave this view of his worthy Friend's sentiments, on this important point, that are contained in the above extract from his work. A posthumous tract of Dr Watts has been announced to the Public, in which, we are told, the Arian system is openly avowed. Though the friends of that system glory in the real or supposed accession of that learned and pious author to their number; yet this amounts to no proof of the truth of their doctrine; for *great men are not always wise*; and even Solomon, in his advanced years, declined into the dotage of idolatry. I suppose the above account is founded upon Dr Watts treatise on the pre-existent soul of Christ, or, as he sometimes terms it, his angelic form. So far as I can recollect, having read that work only a good many years ago, I apprehend that it contains nothing which can justify his denial of our Lord's proper deity. Though he endeavours to prove, that this was the *Logos* who appeared to Adam and the patriarchs in a human form, and afterwards assumed flesh; yet he maintains, if I recollect well, that besides this derived and glorious nature, he also possessed real deity; for his scheme of indwelling does not appear to me to go to the exclusion of Messiah's own proper deity, as it seems to be understood above. Hence I remember he reasons, that Messiah is as invisible in his deity as the Father; and therefore, that the Jehovah

who so often appeared in the Old Testament, was Messiah's human soul or angelic form, clothed with a light aerial body, by which he became visible; but that in and by this Sanctuary, or temple of Deity, God, essentially considered, dwelt and manifested his presence.

Let this hypothesis, which is not peculiar to Dr Watts, the great Mr Howe and others having been of the same opinion, as appears from the quotations which he makes from their writings, be true or false; certainly it authorises no such conclusion, as that the Dr. in that part of his works, denies, or meant to deny, the proper deity of our Lord. To say that Dr Watts maintained one supreme God dwelling in the human nature of Christ, is, in my humble opinion, not a fair representation of his opinion; for what he calls his pre-existent soul, or angelic form, was only a part of his human nature, even admitting the Doctor's hypothesis to be true. Dr Doddridge has been also suspected of favouring the Arian scheme, which was revived, and patronized by some great names, in his day; but the extract given, in a preceding part of this work, from his Family Expositor, sufficiently disproves such a suspicion, and contains an explicit avowal of his belief on that point.

A living author (Mr Wright of Wisbeach) who has in many respects deserved well of the Public, has built an hypothesis on Dr Watts' scheme referred to above, in his tract intituled—The Divinity of the Son of man; but he materially differs from the Dr. by making the indwelling of God in Christ to commence properly only at his ascension, and also by denying him any proper deity of his own; his human soul and body being purely actuated by the deity of the Father, who thus wrought by his Spirit, or divine power, all the miracles of our Lord. Thus he accounts for the propriety of ascribing to Messiah all the titles, works, and honours, which are appropriated to the true God in Scripture, all of which he owns properly belong to him, by virtue of the indwelling of the Father; though, properly speaking, he himself is God only by office.

This tract was, for a time at least, admired by many, who warmly espoused the view it contains of our Lord. The author finding some of his Friends infected with it, endeavoured to detect the want of solidity in the ground upon which this author founds his hypothesis, and the fallacy of the reasoning and arguments, by which he attempts to establish it; withal shewing the untenable nature of that basis upon which he founds our Lord's claim to divine titles, works, and honours. This he did in a course of letters addressed to Mr W. but before he had time to transcribe them, that author himself found his hypothesis untenable, and made no farther use of it, than as a short stage in the road to the full Socinian persuasion, which he now strenuously propagates and defends. In a late publication he expressly asserts, that our Lord's merits are *merely human*, thus sinking his own late made God, to whom he claimed all divine titles, works, and honours, as his due, beneath any of the angels, the least of whom hath merit superior to what is merely human; yea, into a mere man, by so many thousand years younger in existence than millions, whose elder brother, mediator, and Lord from heaven he is declared to be. *Lord, what is man*, who thus walks in a vain show, and vexes himself and others to no valuable purpose! Free inquiry is the duty and the honour of

Christian; but does the seaman commit himself to the mercy of the ocean without chart or compass?

The conclusion contained in the following paragraph from Dr *Jeremiah Taylor*, as quoted by Dr Doddridge, or his editor, I cordially acquiesce in—‘He who goes about to speak of the mystery of the Trinity, and does it by words and names of man’s invention, talking of essences and existences, hypostases and personalities, &c. and unity in pluralities, may amuse himself, and build a tabernacle in his head, and talk something he knows not what: but the good man that feels the power of the Father, and to whom the Son is become wisdom, sanctification, and redemption, in whose heart the Love of the Spirit of God is shed abroad, this man, though he understands nothing of what is unintelligible, yet he alone truly understands the Christian doctrine of the Trinity.’ It is much to be wished, that less learned jargon and scholastic subtilty and refinement had been employed on both sides on this important subject; for then the bulk of men, for whose use the Scriptures were doubtless intended, would not be so much at a loss to apprehend their true meaning, or so easily drawn into the devious paths of error. I cannot, however, give an unqualified assent to the first part of the above sentence. Human language is the vehicle by which we receive and communicate whatever we learn from Scripture; and to disuse it in divine matters, would be to lay an embargo on the acquisition and communication of religious knowledge. If we must not talk of the Father, the Son, or the Spirit’s having essence or existence, then we must say, that they exist not, or have no being, and so commence atheists. The Greek word *hypostasis*, rendered, Heb. i. 3. person, literally rendered, is *subsistence*, what exists by itself, or whose existence depends not for its commencement, or continuance, on any being of the same kind,—or a being that may be contemplated in an individual point of view—Something of this nature is allowed to be intended by the term person, which is applied to the Divine Being for want of a better.

If to speak of personalities as belonging to God,—of Father, Son, and Spirit, as intending a plurality of subsistences in deity,—of an unity of nature, will, design, and operation as still belonging to these, be merely amusing ourselves, and building a tabernacle in our head, and talking something we know not what, what is unintelligible, and the like; then, to lay aside all this, we must believe nothing at all about God, and must entirely cease to think of him, or pray to him. When God speaks to us as to children, does he not use the language of personality, by applying to himself the personal pronoun *I*? When we address him, or speak of him to others, do we not use the personal pronouns *thou*, *he*, the use of which we cannot discontinue, without ceasing to speak of him, or to pray to him? Those then that cannot bear the term person, as applied to Father, Son, and Spirit; and sneer at the words essence, existence, unity, and the like, may see where their system would land, though they may not intend it, even in a total denial of Deity in every view, or in the most arrant atheism. How then a man can be piously good, and feel the power of the Father, how the Son can become to him wisdom, sanctification, and redemption, and have the love of God’s Spirit shed abroad in his heart, while he remains totally ignorant of every thing intended by such terms, I am at a loss to know.

From the manner in which many worthy authors have expressed themselves on this subject, who have, notwithstanding, avowed their firm belief of the doctrine of the Trinity, we may learn the need of caution in expressing our conceptions on a subject allowed to be so sublime, and so peculiar to revelation, and to avoid these unscriptural niceties which some have unhappily used\*. The works of Philo, the Jew, and the

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\* The true Scripture unity of God should be carefully so represented, that, while we maintain the real Deity of the Son and of the Spirit, as equally partaking of the divine nature with the Father and so co-equal in respect of all essential attributes, though the Father is to be regarded as first in the order of agency; we give no room to charge us with holding the doctrine of three distinct, infinite, independent Gods, the common accusation of our opponents. Such a notion plainly supposes three distinct, infinite, independent divine natures; an absolute impossibility. While we are branded with this, those who brand us, either do not see, or are wilfully blind, to what appears to us a very obvious distinction. The unity of Jehovah, the true and only living God, appears to us to consist in this, That the one infinite divine nature is fully shared in common by the Father, the Son, and the Spirit; whence each is truly and properly God, in a way that excludes all possibility of there being three co-equal Gods, or more divine Beings than one. It is evident, then, that when we are charged with making three divine Beings, or distinct Gods, because we believe the proper union of the Son and Spirit in Godhead, that this charge argues great inattention to the proper meaning of the term *Being*, as applied to God, which cannot be ascribed to the Father, to the exclusion of the Son and Spirit, nor to the Son or Spirit, to the exclusion of the Father, because there is, and can be essentially but one divine Being, who possesses all being in himself, and is the source or author, and preserver of all existence to his creatures, who depend upon him for the continuance, as well as for the grant of being. The divine nature, essence, or being, properly understood, must be possessed in whole, or not at all; for it is incapable of division or subordination, else it would cease to be infinite or supreme, and so be divested of its essential properties. Our Lord, and the Holy Spirit, being really possessed of that undivided nature, with all its inherent and inseparable perfections, as may be justly inferred from the ascription of the divine excellencies, titles, works, honours, and prerogatives to them in Scripture; we are more than justified, yea, sacredly bound, as we regard the supreme authority of the Author of revelation, to respect each as truly and properly God. In consequence of this, correspondent regards are due to each, and appear to be accordingly required in many passages of Scripture, such as John v. 23. 1 Cor. xvi. 22. Eph. iv. 30. That the oracles of truth do not always mark the distinction of person, when Deity is spoken of, must occur to every attentive reader. That *God dwelling in Christ*, is sometimes called the *Father*, and sometimes the *Holy Spirit*, seems obvious from the following texts. John xiv. 9, 10. Mat. xii. 28. John i. 32. Acts x. 38. Heb. ix. 14. 1 Pet. iii. 18.

But while we believe and declare, as taught in the sacred volume, that the divine nature all the while is one, and incapable of being divided, or of being possessed by any beings that are essentially distinct from each other, or of being subordinated to itself; we thence infer, that whosoever is actually possessed of it, must, in a certain and invariable sense, be the Supreme, notwithstanding any official character he may sustain in the economy of grace. We think this view of the subject effectually refutes all the cavils, or arguments, if they will, by which our opponents attempt to father upon us the doctrine of holding three distinct gods, equal in power, glory, and every divine excellency.—As the name Jehovah belongs to the Father, who expressly told the Jews that his name was in the Son, or Messiah, the angel of his presence, (Exod. xxiii. 21.) who was to guide them through the wilderness, and not to pardon their transgressions, did they provoke him, that is, not to pass over them with impunity, the work of executing judgment being his by office; does not this ancient declare

Targums, or the more early Paraphrases of the text of the Old Testament, have been often referred to, to prove that this doctrine, supposed by many to be found in the writings of Plato, may be probably derived from this source. Indeed, not few have supposed, that all the works of God bear manifest traces of it, and especially man, who is said to have been made after his image, and in whom some resemblance to his Creator, in this respect, may be expected, and is supposed to exist, in the threefold leading faculties of his nobler part, and in the three constituent parts of his nature, soul, body, and spirit. If so, it is unnatural in man to attempt to argue away, and deny what constitutes the truest dignity of his nature, and the firmest basis of his recovery to God and happiness. Some have supposed, that the plurality of persons in the Deity, or the plural existence of the divine nature, as I would express it, is every where intimated in the Old Testament by the use of the plural *Elohim*,

tion authorise us to maintain, that he then existed, and that the title Jehovah was then given to him, and owned to belong to him, as well as to the Father?

When we hear the Father promising to have mercy upon the house of Judah, and to save them by *Jehovah their God*, (Hos. i. 7.) who cannot intend the speaker in that text, the person commissioned, and the person who gives the commission, being always distinct; and when we compare this passage with Gen. xix. 24. where one Jehovah is represented as acting by commission from another; why should it seem a thing unreasonable to assert, that there are more than one person who bears the title of Jehovah in Scripture? or why should it seem to any incredible, or unworthy of belief, seeing it is so well attested? If the reader be so wise as to give credit to his Maker's testimony on this point, he shall be wise for himself, to his own honour and happiness; but they who can meet such evidence with a sneer, alone shall bear their scorning.

While we say that the Father is Jehovah, and that Messiah too is Jehovah, upon the authority of God, who sanctions our so saying, let it be remembered, that neither the word of God, nor we by the authority of that word, affirm that there are two Jehovahs, essentially distinct from each other, with which our opponents sometimes ignorantly charge us, otherwise their objection is destitute of the shadow of an argument. Let any one compare the description given of the person who appeared to John in vision in the isle of Patmos, Rev. i. 13. &c. with that which we have, Dan. vii. 9. which passage the apostle is allowed to have had in his eye; and also with chap. x. particularly verses 5, 6. and say, whether these things can apply to any created angel, or to any one but Messiah, whom Daniel repeatedly calls his Lord, and himself his servant, verse 16, 17, 19. That he is called *the Ancient of days*, chap. vii. 9. and *the Most High*, to whom *the everlasting kingdom*, or *the kingdom of all ages*, as on margin, Psal. cxlv. 13. belongs by divine delegation, and whom all dominions and rulers shall serve and obey, as in the sequel of the chapter, verse 27. is abundantly evident.

That the Father should be called, verse 13. *the Ancient of days* also, is no argument against the Son's claim to that title, He and the Father being one, in the possession of that very attribute which that expressive title denotes—the absolute eternity of his existence. A head white as the purest washed wool, or as the virgin snow, imports the same. That the Father never appeared in vision, or under any symbolical representation, or God, essentially considered, appears evident from the following texts, Exod. xxiii. 20. Deut. iv. 12. John i. 18. 1 Tim. vi. 17. and 1 John iv. 12. We are, therefore, obliged to apply such passages to Messiah as exhibit some symbolical representation of Deity. Seeing the venerable title—*Ancient of days*, appears to be given to the Father and the Son, while it is allowed to import, as applied to the former, that he is absolutely eternal; why should it not be admitted to signify the same, when given to the latter? In what proper sense can the Babe born at Bethlehem, that infant of years, and the man of sorrows that died on the cross, be called *the*

or *Alahm*, to signify the one living and true God. In proof of this opinion, we are referred to *Gen. xx. 13. xxxv. 7.* as instances where that term is used with verbs in the plural; and plural adjectives are found connected with it, *Jer. xxiii. 36.* compared with *Deut. xxxii. 17.*

The miraculous conception of our blessed Lord has been called in question at different times. Dr Priestley, in his History of Early Opinions concerning Jesus Christ, labours hard to prove this point; and Mr Evanson more lately in his Dissonance of the Gospels, takes the same side; but uses phrases on that subject, so coarse, and highly indecorous, as no man would chuse to be applied to himself—repeatedly calling Messiah's conception and birth carnal, which he would not be justified in doing, did he allow him to be begotten even by a human parent, under the sanction of lawful wedlock; for marriage being honourable in all that enter into that state, its legitimate issue must be so too. Were he begotten

*Ancient of days*, were his existence bounded by his conception, and if he had no being at the period Daniel saw him in vision, nor for many ages thereafter? What a continued riddle would the Unitarian system make the sacred writings, with all its pretences to simplicity and rational interpretation.

The xxii. psalm is allowed to contain a prophecy of the sufferings of our Lord, and of the subsequent glory and prosperity of his regal character and kingdom; yet is he repeatedly called Jehovah in that psalm, as well as the Father, who is there addressed by him—the Jehovah to whom the ends of the world shall turn, and before whom all the kindreds of the nations shall worship;—the Jehovah to whom belongs the kingdom, and who is the Governor among the nations—the Jehovah whom a seed shall serve, and to whom that seed shall be accounted for a generation—the Jehovah, whose righteousness shall be declared to a people that shall be born, and that he hath done or accomplished all this in fulfilling his Mediatory appointment. To apply the title Jehovah, when connected with such circumstances, to the Father, to the exclusion of Christ, whose official work is thus described, is to make very free with Scripture, and discover a mind under the unhappy influence of unbelief and prejudice, in favour of an idolized opinion, which blinds the understanding to the plainest dictates of divine truth; but such as thus act, must be left in the hand of a gracious God, to do with them what seemeth him good, and to convince them of their error in his own time and way.

Have we no authority to say, that those who will not now see the Deity of Messiah, in the mild beams of heavenly truth, when their attention has been often directed to that glorious object, shall be made yet to see it attested by the flames of incensed wrath, and to read it, in legible characters, in the terrible judgments which he shall, in future, execute on all his incorrigible enemies—judgments which shall declare his great name to be Jehovah, the righteous Judge of all the earth? Is it not foretold, that he shall be revealed from heaven in flaming fire, with his mighty angels, to take vengeance on them that know not God, and believe not the gospel, which surely includes the proper Scriptural knowledge of himself, as the true, the living, and the great God our Saviour?—He said to the unbelieving Jews, "If ye believe not that I am he"—that I am the Messiah promised to the fathers, the God of Abraham, and the King of Israel, "Ye shall die in your sins;" and does not this apply to professed Christians? Many, it is much to be feared, treat our Lord, as the Jews did of old, trace his original no higher than a root out of the dry soil of David's family; whence the true Messiah is given up to be crucified, and nothing retained in his stead but an idol of their own framing. The day of the Lord will declare the real state of the case; and the long continued dispersion and punishment of the Jews, in consequence of the unworthy sentiments which they entertained of him, present a beacon to Christians, to warn of still greater danger; and may the Lord dispose duly to improve the warning! Except they repent, they likewise shall perish.



of a human parent, how could he be called *the Seed of the woman*? Had he had a father on earth, he would not be like the first Adam, who had no father but God; and so the resemblance of these two Adams would be destroyed in a leading point of view. To urge, that if his human body had been miraculously conceived or formed, then he would not be like the children whom he came to seek and save, who are all begotten by human fathers, and so would not resemble his brethren—to urge this, argues gross ignorance, or worse. If it be essential to human nature to come into being by the ordinary way of generation, then none of mankind possess that nature; Adam having been formed by the immediate power of God, and we possess human nature only as derived from him.

Christian reader, can you hear the daring, impious speculations of these disputers of this world, who would arrogate to themselves all the wisdom in it, and not feel a holy indignation kindled in thy breast? Such attempts mark, as with a sun-beam, the cause in which they are embarked, and the master whom they serve; though some impiously deem them worthy of honour in proportion to their boldness in framing, and assiduity in vending the grossest blasphemies. Some of these characters, after bringing the Saviour, in whom they profess to believe, into the world under the shade of illegitimacy and gross imposture, send him up to heaven to receive an education to qualify him for his public ministry, and to give some apparent consistency to these Scripture testimonies that speak of him as having been in the bosom of the Father, as being the Lord from heaven, and the like. But their presumption in forming such an unscriptural hypothesis, to evade the evidence of truth, and give colour to their own system, mark the nature of that cause which needs such pious frauds, or rather impious arts, to keep it in countenance. The reader, whose mind yields to the force of the evidence adduced, will not think such expressions too strong; but he whose mind labours, while he reads, to evade conviction, and to retain his former opinion, in the face of all that can be urged against it, will doubtless blame. Let him, however, remember, that the Jews found means to fortify their minds against conviction from our Lord's divine discourses, who spake and reasoned as never man before or since did. Men may retain quiet of mind, while they hold principles very opposite to the truth, in the face of the clearest evidence; but this is far from arguing the safety of their state, or the harmless nature of their principles.

It will certainly be found at length, that God will make a visible and material difference between those who so far honour him as a Father, as to believe what he hath revealed, upon his own authority; and those who will not so far intrust his wisdom and goodness, as a blind man does his dog, that leads him from house to house. The only confession of faith, which those, in general, who value themselves upon being what they call rational Christians, deem necessary, is, that *Jesus of Nazareth is the Christ*; which, with a practical conformity to the precepts of the gospel, contains, in their view, the substance of Christianity. Thus we see within what narrow bounds the creed of a rational Christian, which will very well suit any modern gentleman, may be comprised; but when you examine the matter, you find their *Jesus of Nazareth* is no more the *Jesus* revealed in the New Testament, and foretold in the Old,

who saves his people from their sins, than a piece of blanchéd gilded copper is real gold ; this Jesus of theirs being no more than an idol hammered into form on the anvil of their own brain, and polished into some consistency and lustre by the file of vain philosophy, and the glaring tinsel of elegant diction.

One of this fraternity thought proper, in his wisdom, to deny the *divine inspiration* of Moses, and to reduce him to the class of these legislators, who claimed an immediate intercourse with the Deity, that they might the more effectually secure authority to their institutions ; thus branding the venerable Jewish legislator as an impious impostor, not less so than the false prophet Mahomet. This rational Christian—this warm professed friend of the Christianity of the gospel, after attempting to poison that Christianity at the fountain-head, professes to regard Jesus of Nazareth as the divinely commissioned Messiah, and as such, cordially to submit to his authority ; but of the consistency of such profession, the reader is left to judge. Our Lord testified, that Moses was faithful in all God's house as a servant, and often referred to his writings with approbation, without the least hint of any impropriety in his public conduct ; but if hypocrisy, false pretences to a continued intercourse with Deity, and intruding a gross imposition on the whole Jewish nation, and, by their means, on the whole world, be proofs of fidelity to God and men, vice and virtue, piety and impiety, have changed their nature. Would not this, in Moses, be to do evil, that good might thence result ? which, according to an apostle, would render his damnation peculiarly just. Was it possible to give a deeper wound to the character of our blessed Lord, than this pretended rational Christian gives him ; while he makes the man, whose character and probity he solemnly attested, to be so very black and infamous ?

As the whole system of Judaism is founded on the Mosaic writings, and the truth of Christianity rests on their authenticity, it is easy to see, that the writer alluded to, in the character he gives of Moses, aims a deadly blow at the whole of divine revelation, let his professions to the contrary be ever so zealous and avowed ; unless we can suppose him so blind and stupid as not to see such a pative consequence of his doctrine. By such fruits we certainly have a right to judge of their professions. Mark the candour and consistency of such characters !—They may exclaim against bigotry, the want of charity, and the like, upon reading such remarks ; but, to use the language of Eliphaz, “ Their own mouth condemns them, and not I : yea, their own lips testify against them,” Job xv. 6. It is as impossible to entertain Christian charity for such characters, in the sense of thinking favourably of their state before God, as it is to give assent to their antisciptural irrational tenets ; for the testimony of their own lips and pen absolutely puts the former out of our power, and the unerring authority of Divine truth, the latter. The misnamed charity that consists in admitting, that such may be very acceptable to God, and in the direct path to his heavenly kingdom, notwithstanding their gross errors, which argue the worse than benighted state of their minds, gives him the lie, speaking in his word ; and though this bastard, spurious charity may be highly applauded among men, yet is it an abomination in the sight of God. The only true cha-

city which we can entertain and express for such characters, is to pity them, to pray for them, and to embrace every eligible opportunity of giving them faithful warning of their guilt and danger, and of beseeching them to be reconciled to God.

When a sense is put on any passages in the Old or New Testament, which opposes or contradicts the plain and obvious meaning of a number of other passages, this is a self-evident proof, that any doctrine, which needs such partial exposition, must be founded in error. When our Lord is called *the Seed of the woman, the Seed of Abraham, the Son of David*, and said to be *made of a woman*, by overlooking this plain and necessary rule, the proper comparing scripture with scripture, some have unwarrantably concluded, that nothing, which could be properly termed *the Son of God*, could actually exist before our Lord's conception in his virgin mother's womb. But should it not be remembered and admitted, that the above, and similar expressions, apply to Messiah only *according to the flesh*, or corporeal part, *the body* said to be *prepared for him*, by which he actually became man; whence his title—*The Son of God*, marks his real communion in deity, or his actual participation of the Divine nature; just as the other titles import that he became a real partaker of the human nature, or is truly bone of our bone, and flesh of our flesh, a real man, possessed of every thing essential to human nature.

As *the form of a servant*, which Christ took upon him, and *the likeness of men*, in which he was made or constituted, and *the fashion as a man*, in which he was found, are all phrases evidently intended to denote that he really assumed human nature in a low state of subjection to his Father's law: so *the form of God*, and the thinking it *not robbery to be equal with God*, being placed in antithesis or contrast, must of course mean, that he previously possessed all that is characteristic of God, Phil. ii. 6, 7, 8. The unnatural forced sense which Unitarians give to the whole passage, totally overthrows the argument which the apostle draws from our Lord's example, as here expressed, to inculcate humility on his followers. Upon their sense, that our Lord did not arrogate to himself, or grasp at the robbery of being equal with God, he being only a mere creature, where was the room of making *himself of no reputation*, and *humbling himself*; which phrases plainly suppose a previous exalted state, and the possession of reputation or glory in that state? One of these phrases is well known to denote a veiling, a suppressing, a denying himself something before possessed or enjoyed, so as to justify the strong expression of *emptying himself*, that is, as usually understood, of hiding his divine glory and majesty under the veil of human nature, and the lowly form of a servant. All this is represented as the result of his own voluntary agency; a plain proof of a previous state of existence, and of his proper Deity in that state; for an infant could have no agency in its own conception, no will to become, or merit in becoming, what it was not before. A being cannot act before it exists, or contribute to its own existence; whence either the Unitarian scheme, or the apostle in this passage, must be egregiously wrong.

A similar argument may be drawn from 2 Cor. viii. 9. and all the sophistry of human wisdom cannot destroy the evidence deducible from it. That by our Lord's becoming poor, that we through his poverty might be rich, is meant his assuming our nature in the state in which he appear-

ed, is too manifest to be denied. Previous to this, however, he is said to have been rich, or, as Paul expresses it, in the passage descanted on above, to have been in the form of God; an undeniable proof of his previous existence and glory. This exchange of condition is ascribed to *his grace*, his condescension or free favour; "For ye know the grace of our Lord Jesus Christ," &c. But what grace or favour does man discover in his own conception, who had no previous existence whatever? Yet our Lord's voluntary passing from a state of riches to one of poverty, is by the apostle ascribed to his own free-will and favour towards the sons of men; which could not possibly be the case had he not possessed previous existence and glory. To the pure act of his own will the foregoing of his rich state, and the becoming poor, is plainly ascribed; which to me argues his true Deity, or his concurring as God with the Father and Spirit in assuming human nature. How powerful the motive thence deducible to do good to our poor brethren, from the example of our Lord in denying himself the glories and felicities of his heavenly state, for a season, for our sake; the argument the apostle urges, as in the other case he enforces humility by his example! But in these cases, and, I may venture to say, in all others, the scheme I am combating counteracts the influence of our Lord's example, by weakening or destroying the force of the motives deducible from it; and so opposes the grand design of Christianity in the world.—From the two passages thus a little descanted on, we may learn what we are to understand by the glory which our Lord had with the Father before the world was; (John xvii. 5.) and also see the violence done to that text by many, as they indeed do to all the Scriptures, by explaining it merely of a glory in purpose.

By giving up the self-existence of the Son of God, an attribute inseparable from the divine nature, the enemies of his Deity have gained great advantage to their cause; and upon this concession they may no doubt rear the otherwise untenable fabric of their system. There have been some, who appear from their writings to have entertained very dignified thoughts of our Lord's Deity, who have yet, by their mode of explaining it, denied him self-origination, or maintained that he derived his existence, at least as the Son, wholly from the Father, whom they have thence called the fountain of Deity; but they allow him in all other respects to possess the full plenitude of divine perfection. Their error appears to have arisen from their taking the phrases *the Son of God*, *his only Son*, *the only-begotten of the Father*, in a literal sense, adapted to that in which similar phrases are used when applied to men. Though, when so applied, they carry with them the idea of a being brought into existence, that previously had none; yet is it evident, that the terms will bear no such meaning as applied in the present case. Some of our opponents reason from them, by making human conception their standard, in a way that implies little reverence for God, and discovers gross ignorance of his word;—but in a way that proves too much, and so overturns their own argument.

Our Lord is called *the first-begotten of the dead*; (Rev. i. 5.) and the Father promises to make or constitute him *first-born*, or first-begotten, which is explained by his being raised to glory and dominion far exceeding that of the kings of the earth, a key to the proper understanding of the phrase, Psal. lxxxix. 27.—Let the description given of him by John,

Rev. i. 13. be compared with that given of him in Dan. vii. 9. where he is called *the Ancient of days*; and let the reader say if that description will comport with their views of him, who limit his existence by the period when he became an infant of years, the babe born in Bethlehem. They may as well reduce the Father into a human being, as borrow their notions of the import of such terms, when applied to our Lord, from animal conception. By begetting, as applied to God in regard of Christ, is evidently meant, not his giving an existence that was not before possessed, but his calling him into a new sphere of agency, in which he indeed became something that he was not before, but then did not cease to be what he was; as in his assuming our nature, and in his resurrection and ascension to glory, to which events the term begetting is applied; and as in the latter case it cannot include a beginning of existence, why should it be so understood as to imply it in the former, or indeed, in any case where the term is used? Isaac is called Abraham's *only son*, Gen. xxii. 2. and Heb. xi. 17. *his only begotten son*, neither of which phrases is true, as our opponents explain them in reference to Christ; for Abraham begat more sons than Isaac, and he was not his only son, having other sons besides him. But he was his only heir, in whose line the promises were to have their completion; and so was a figure of him who was to come, the true Heir of promise, the Heir and Lord of all. Do we not hence clearly see what is meant by *the only-begotten of the Father,—his only begotten Son*, without presuming to pry into the depths of an antecedent eternity, or losing ourselves in what has been called Messiah's divine eternal generation, on which the Scriptures are silent? The question—"Who shall declare his generation?" Isa. liii. 8. may refer to his seed as the everlasting Father, or to his manner of life among the Jews.

Attempts to account for his filiation or Sonship, have led into the error which I am here encountering; but in whatever light we view his Sonship, whether essential or derived, let us beware of so accounting for it, as to deny what appears to be essential to true Deity, and cannot, in my humble opinion, be separated from the divine nature, or the possession of what is properly characteristic of the Supreme Being. Deny Messiah self-origination, or the possession of the divine nature as self-existent, or without beginning, and then his independence goes of course; so that he cannot be specifically different from a creature, nor can possess or exercise, in my judgment, any one divine perfection as his own native property. Vain attempts to explain, what must perhaps remain always inexplicable to creatures, have betrayed into this error; and though some have held it, who have disclaimed and opposed the Arian system; yet it is evident to me, that their view of our Lord's original character too natively led to that system, while it greatly embarrassed the argument on the other side. If we will venture to speak of our Lord's divine filiation or Sonship, a subject too august and sublime for mortals, may we not admit this to be a mode of the divine existence, inseparable from true and proper Deity, and co-eval with it, without presuming farther to search into the matter? To me it appears obvious, that our Lord must have necessarily possessed without beginning all that constitutes true and proper deity; else he must be merely a derived being, and, of consequence, God in no proper sense of the term; it appearing to me absolutely impossible,

that the true God, who is allowed to be necessarily self-existent, or to possess a being that could not be derived, or have any beginning, should yet derive his existence from another, which plainly implies that in some point of duration he did not actually exist, it matters not how remote, and of course could not be absolutely eternal. The divine nature, which can never be viewed as distinct from God himself, could not originate from a being possessed of it, to one to whom it did not previously belong, or is not God by nature, having been absolutely without beginning; so that whosoever possesses it at any one period, must, for that very reason, have possessed it always. Seeing our Lord evidently possesses that nature, with all its inherent and essential perfections, to me it appears impossible, to speak it with all due reverence, that his being should originate from another, any more than the being of the Father himself, their being or essence being the same; whence he and the Father are one in the sublimest sense. On a subject of such sublimity, I offer these thoughts with solemn awe, led to them from conviction, that the cause of truth at present requires such investigation, and that no vain curiosity prompts to it.

Much clamour has been raised against the terms, Person and Trinity, used on this subject; but we would not contend for words, if better and more expressive ones could be substituted in their place. The Scripture doctrine intended by these terms may, no doubt, be maintained without using them, and was believed ages before they were heard of; but when the terms are opposed out of hatred to the doctrine, and with view to get quit of it; in that case it is proper to guard these as out-works, in order to preserve the citadel from the besieging foe. The word person, as applied to God, occurs only once, I think, in our Bible; Heb. i. 3. and might be there rendered, more conformably to the original, *substance*; but an equivalent to it is found so often as the personal pronouns *I, thou, he*, are used relative to the Divine Being, or to the Father, Son, and Spirit. To deny what is commonly understood by personality to these, is to sink them to such a degree beneath the rank of intelligent beings, as any man would count a degradation of himself in the scale of existence; and to deny that they can be real agents, or competent witnesses in any case. Our language uses the term *it* to denote what does not possess personal properties; and could we offer the Divine nature, in what some have called its modal subsistence in Father, Son, and Spirit, or its revealed three-fold existence, a greater indignity than to reduce them to this class.

The sophisms by which some have attempted to expose this doctrine to ridicule, might be called puerile, were they not too profane to admit of so harmless an epithet. Suppose, say they, figure 1st. to be Father, figure 2d. the Son, and figure 3d. the Spirit, will we call, add they, with an air of triumph, these three figures one? To expose the fallacy of so silly a conceit, on so grave a subject, I tarry not. Though the first figure in order is capable of uniting all the rest to itself, and of being repeated in them all; whence their comparison, so far as it goes, militates against themselves, and not against us; will they presume to say, that figure 1st. may represent the Father, upon their own hypothesis, any more than upon our doctrine? How very degrading their views of Deity, who seem to think, that the three first figures in order may exhibit to our full comprehension

the unfathomable profundity of Jehovah's nature ! Can we limit him who is infinite, by the known properties of matter and numbers ?

The term person, or what it denotes, has been defined, in the philosophical sense, 'One single, intelligent, voluntary agent, or conscious being.' Personality has been defined, in the theological sense of the term, 'A positive mode of being, ultimately terminating and filling a substantial nature, and giving to it incommunicability;' but of the two definitions, the former is the more intelligible. In regard of God, personality has been viewed as a perfection, and that perfection of the divine nature by which it subsists three different ways, or, as above expressed, three positive modes of being, filling the substantial nature of Deity, in such a manner as cannot be communicated to any creature, and comprehending the whole of that nature. These positive modes, or ways of the Divine existence, are revealed to us in Scripture under the relative terms of Father, Son, and Holy Spirit, each of whom possessing the Divine essence after his peculiar manner, thence becomes a distinct Divine person in the one undivided and mutually enjoyed Godhead.

Though these remarks correspond to the views which I entertain of the subject, and which the Scriptures appear to me to countenance or justify ; yet I would not be understood to pretend by them to define the mode of his existence, who, in all respects, is infinitely exalted above our conceptions, blessing, and praise. We may have sufficient proof, and full conviction of the truth of the doctrine, so as to serve the purposes for which it is revealed, and yet know nothing of the mode or manner of what is revealed, nor be able to unriddle the subtle objections of acute disputants against it. And this is no more than what takes place in many things, that are subject to the cognizance of our external senses, and established in fact ; the difficulties of which, however, are sufficient to non-plus the most acute and learned of these very disputants.

The subtilizing attacks of the enemies of the doctrine, so much calculated to perplex and unsettle the minds of men, by artfully endeavouring to fix the charge of contradiction, absurdity, and the like, upon it, and raising difficulties, weapons dexterously used, all along on the one side in this controversy, led to give such definitions and explanations of it as occur above ; but the truth of the doctrine was believed, as revealed in Scripture, to the consolation and salvation of myriads, I verily believe, before there was any use or necessity found for any such definitions or explanations. The very persons who exclaim against them, and who have availed themselves of the defects which must attend every human attempt to place so sublime a subject in a light that was thought to meet and answer their cavils or arguments in their own way, have imposed a kind of necessity of having recourse to such expedients. I find writers on the other side taking advantage of the very different import of the term *being*, as applied to creatures, and to God himself, and thus attempting to graft absurdity on the doctrine of personal distinctions in Deity. The terms divine nature, essence, and being, as ascribed to God, appear to me to convey much the same ideas.

The divine essence and the divine being are literally the same ; and that essence being infinite and indivisible, there cannot be two divine beings distinct from each other. I beg that my recurring to these

remarks may be excused, having so often read and heard them urged with seeming triumph, while the terms appeared to be little understood \*.

\* All that are in the least acquainted with the dead languages, know, that the present participle of the Greek substantive verb, *eimi*, *am*, and of its correspondent in Latin *sum*, is employed to denote being in general, or, in the Logical sense, and usually intends an intelligent agent. From the Greek participle, in the feminine gender, is derived *ousia*, *being*, substance, the abstract idea of *am*; and from the Latin one *ens*, perhaps contracted for *essens*, or the infinitive *esse*, *to be*, is derived the Latin word *essentia*, which is only varied by an English termination in our own language, in the word *essence*.

These terms, both in ancient and modern languages, agree in signifying being in general, or in the abstract, and as applied to God, must intend his own unbounded being, or *essence* as inclusive of that of all creatures that have their root and being in him, and indeed, of all possible being. Mr. Scarlet, in his version of the New Testament, renders John i. 30 "This is he of whom I said, A man cometh posterior to me, who is preferred before me; because *he existed before me*." Christ did not exist before John, in regard of that holy thing, or substance, which was born of the virgin; whence it must have been in another nature.

Our Lord's peculiar expression, which he introduces with great emphasis—"Verily, verily, I say unto you, Before Abraham was, *I am*," (John viii. 58.) proves to me, not only that Messiah existed prior to the days of that patriarch, but also that he is that sacred character who testified of himself to Moses, "I AM THAT I AM," and of whom Moses said to the children of Israel, when asserting his divine legation, "I AM, hath sent me unto you," Exod. iii. 14. Read another expression of our Lord—"If ye believe not that I am he," (John viii. 24.) without the pronoun *he*, which our translators have supplied, "If ye believe not that I AM," does it not naturally lead us to the same glorious title, as many have thought, which is allowed to import self-existence, and is applicable to God alone. *he*, and none else having right to say, I AM THAT I AM, and to take this title for his name? The latter clause of his address to the Jews—"ye shall die in your sins," that is, if they believed not that he was the Messiah, in the sense which the above title imports, the Messiah who commissioned Moses, and acted as the King of Israel, and their deliverer from Egyptian bondage; which shows the indispensable necessity of such faith in order to salvation, and the obligation we are under to contend earnestly for it.—How solemn the declaration of John, which confirms the above view, "Who is a liar, but he that denieth that Jesus is the Christ?" that denieth him in the Scripture import of that term; "he is *antichrist* that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father," 1 John ii. 22, 23. Are we not justified by this rule, to view those who deny what is essential to the Son of God, which we believe his proper Deity to be, as no better than Deists—as rejecters of his Father, and the Father of all his truly obedient people?

When we find the very same objects in nature selected metaphorically to represent God and Jesus Christ, is not this a proof, that they are one in the most intimate sense possible? For instance, as when God is said to be *light*, and is called *a sun*, (1 John i. 5. Psal. lxxxiv. 11.) and when our Lord is foretold as *the Sun of Righteousness*, and calls himself *the Light of the world*, and is said to be "the true light which lighteth every man that cometh into the world?" Mal. iv. 2. John viii. 12. i. 9. If the Son be infinitely inferior to the Father, as the highest possible creature must be, when compared to God; then the object in nature that affords a just emblem of the one, can, with no propriety, in the same view, apply to the other. But the metaphor of light, and of the sun, appears to be applied to the Father and the Son, in the very same point of view. In the above texts the sun is chosen to represent the amazing fullness of light, that is, of knowledge, holiness, and bliss, that is in Messiah; and also his power of communicating these, or of so employing them as to produce, according to his pleasure, all their corresponding effects, in all parts of his dominions. Can we entertain nobler sentiments in regard of the true God?

A passage of Scripture, which just now occurs to the author, merits remark in



While we maintain, that in the Divine existence there are three distinct persons, or self-subsisting free agents, united by the equal possession and exercise of all that constitutes Deity; yet deny that there are, or indeed can be, three distinct beings; as that would be the same as to maintain that there are three distinct divine natures, each of them infinite, or uncircumscribed by time, place, or limitation of attributes or agency, which is impossible, the very supposition overturning itself; while we hold such a view of the divine nature, we effectually refute the slander, that we maintain the doctrine of three distinct supreme beings, or of three Gods. To constitute such beings, the above would be necessary, which is as remote from our doctrine, as the extremities of east and west, that can never come in contact; yet, with holding such a tenet, or what necessarily terminates in it, the advocates for the proper Deity of the Son and of the Spirit are branded. This accusation comes with a very ill grace from those who maintain a Tritheism without unity, or the doctrine of three gods, that have not one single infinite attribute in common, and maintain this upon the very ground on which the Heathen mythology rests, and which may multiply gods from one to thirty thousand.

The most glorious truths may be darkened by human ingenuity, aided by learning and false philosophy, and placed in a light which may make them appear inconsistent, and even ridiculous; and the same may give a plausibility and apparent consistency to the grossest errors; but we should be very much aware how we suffer our faith in the divine testimony to be shaken, or subverted by such attempts, however speciously executed. Must we obviate every difficulty on so sublime a subject, before we receive the express testimony of Scripture respecting it; or explain away that testimony, so as to accommodate it to what human wisdom may be pleased to canonize the most rational scheme? Will we suffer ourselves to be moved away from the very basis of our faith as Christians, by what a sacred writer terms, the cunning craftiness of men, that lie in wait to de-

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this connection, *Exod. v. 22.* We find in that verse, the term Lord twice, the first in the original is *Jehovah*, the other *Adoni*, or, as in the pointed copies, *Adonai*,—*my Lords*, the term being in the plural. Does not this shew, that where the term Lord occurs in the text of the Old Testament, without being in capitals, as applied to the Divine Being, we are not to view it as intending some being inferior to, and distinct from Jehovah, the true God? Here Jehovah is evidently represented as plural, by being interchanged with the word *Adoni*; and yet the unity connected with this plurality is ascertained by the use of the substantive pronoun *thou*, and of the verb in the second person singular. The verse, literally rendered, is, “And Moses returned to Jehovah, and said, my Lords, wherefore hast thou treated this people so evil? why is it that thou hast sent me?” Does not this exactly agree with *Isa. vi. 8.* “Whom shall I send, and who will go for us?” The very language—to *return unto Jehovah*, seems to me to say, that he appeared to him in a visible form, probably in a certain place where he was wont to receive his instructions. Does such language, which so often occurs in the original, deserve no weight? When the phraseology of the original of the Old Testament, times almost past number, goes to establish the plural existence of Deity, and the uniform language and expressed sentiments of the New sanctions the same; let reason and conscience judge, whether of us act most in character as professed Christians, they who reject such evidence, and maintain an opposite doctrine, or we who cordially believe and avow it, upon the authority of God, speaking in his word, and rejoice in the consolation it affords? “They that are of God, hear God’s words.”

ceive? Or will we be sneered out of that faith by being sarcastically told, That we worship, we know not what, that we worship, as some have dared impiously so express it, a three-headed monster, while salvation is only of the Unitarians and their God? Upon such principles, or such a mode of arguing, a man may undertake to prove, that there is no such being in the Universe as we call God, and indeed, no such thing as duration and space; for the Divine existence, and the unlimited knowledge, presence, and agency of God, with our ideas of duration and space, present far greater difficulties to my mind, when I turn my attention to such subjects, than the doctrine of the Trinity, as revealed in Scripture, or so far as it is necessary to be understood in order to salvation.

But do our opponents not perceive the difficulties, not to call them contradictions or absurdities, which occur on their own system,—on their acknowledged official character and work of Christ, putting the express testimony of Scripture, or what appears such to us, altogether out of the question? For instance.—How can a being, that is limited in point of nature, capacities, and local situation, as every, even the most exalted, creature must necessarily be, make all things new, or be the author of a new creation, which requires universal agency, and immediate access to all hearts, and, consequently, omniscience and universal presence? The most absurd position, or relation in the Alcoran of Mahomet, appears to me as credible, as that such a being should accomplish the work assigned Messiah. To recover mankind from a state of sin and misery, to a state of holiness and happiness, and the full consummation of their nature, appears to me as impossible for the Unitarian Messiah to perform, as for a man to fly to the moon; and hence, I must view the system which recommends such a Messiah, as robbing God of his glory, and mankind of happiness in his favour, which is better than life. But the difficulty above adverted to is only one of many, which are to me insurmountable, and appear inseparable from every scheme of doctrine that denies proper Deity to our blessed Lord; and, therefore, my reason and faith harmonize in leading me fully to acquiesce in what I see and believe to be the testimony of the Father, Son, and Holy Spirit on this infinitely momentous point, which appears to have been also the current belief, and the avowed testimony of the Church, in every period from the beginning, in which true piety has prevailed. Even the church of Rome, amidst all her defections, never gave up this article in her creed; and hence some have been found in her, even in the worst times, who have exercised faith in our Lord Jesus, and repentance and piety towards God.

Did we say that the Father, the Son, and the Spirit are one, in the same sense that we hold them to be three,—that they are as distinct in their Deity, as they are in their personal subsistence, then Unitarians would have just ground to reproach us with maintaining the doctrine of three distinct co-equal Gods; but we express ourselves plainly on that head, and shew in what respects we hold them to be one, particularly, because they equally possess the same divine nature, with all its inherent perfections, in common; whence, though each be truly and properly God, there cannot be three Gods distinct from each other, or to the exclusion of one another from the full participation of the same Deity. And we convey our ideas as clearly as words can express them on such a

subject; whence they can scarce be misunderstood, that the light in which we view this true God to be three, is not in regard of his nature, or essence (in which respect we believe him to be one), but only in reference to that distinct subsistence in Deity which each possesses, usually regarded as personal, or of that threefold existence, which the Scriptures plainly and frequently ascribe to the God of Israel, the God too of Christians. So much hath the author laboured to give his reader his ideas as clearly and distinctly as possible on this point, that he fears he may be justly taxed with a redundancy of expression in such attempts; though he knows, from experience, that some are dull of understanding, and slow of heart to believe, where such truths are concerned; yet very ingenious to devise expedients to ward off conviction. The same anxiety may have led sometimes to recur to the same or similar ideas, in order to place them in a clearer light, or for the sake of some additional circumstances; but these are things the candid reader will overlook; for to write the same, or similar things, in certain cases, may serve a valuable purpose.

Our opponents, however, overlook all this, expend upon ourselves and our views the shafts of misplaced wit and railery, and continually misrepresent our sentiments, with too apparent design to father on us the contradiction or absurdity which attaches only to their own misrepresentation. In this address chiefly consists the apparent strength of their arguments, by which the mind of the reader is apt to be bewildered, who is not prepared to detect the falacy of their reasoning, and the want of candor in their representation of the views of their opponents; but how far such a conduct is worthy of Christians, or of gentlemen, let the candid reader judge. Truth needs no such arts for its defence or promulgation; for it can meet all error in the face; while that owes its defence and currency to shade, subterfuge, and false colouring.—While we carefully avoid all these little arts, not seldom foreign to the subject in debate, by which those who engage in controversies too often attempt to throw odium on the cause, if not on the person, of their opponents; we are certainly bound to use plainness, and to point out what appear to be the native consequences of error, both here and hereafter, that men may be deterred from embracing it, or reclaimed from the error of their way. No respect of persons, no complaisance for human characters, should give law, when matters so sacred and important, as the glory of God, and the happiness of mankind, are concerned. Though such arts have, no doubt, their effect with superficial or partial thinkers, and may serve to counteract the evidence of truth, or to pre-occupy the mind; yet such as would honour their own character, by free and candid inquiry, and act under the fear, and as in the presence of God, will neither have recourse to such expedients, nor be insnared by their deception. Those who would persuade us to resign what we deem present and precious property, or to exchange it for what we view as no better than dross, should at least give us good language and civil usage, when they attack us on the ground of present possession; and should we retort, even with some degree of warmth and acrimony, which such usage may occasionally extort even from the best good nature, they have themselves to blame.

But let me proceed to examine for a moment the nature of our Lord's union with the Father, whether it be an union of nature, or merely an

union of will and co-operation. I have often thought, that what is commonly called the Unitarian scheme, even in its different modifications, leaves God no proper unity whatever, that in no case consisting in absolute individuality, which cannot be contemplated but in one point of view. Every union, with which we are acquainted, includes under it more than one abstract idea ; but if the unity of God be a direct contrast, and in absolute contradiction to every union known among men, what he hath revealed about it, would rather mislead, than guide us to the truth. Can there be unity without union ? and does not union necessarily imply the intimate connection of more than one, in some mode or other ? Does not the verb *to unite*, from which the term unity is derived, natively convey the same idea ? That supposed unity then which excludes all union, is not more contrary to our views of the Scripture unity of Deity, than it appears to be repugnant to the plain dictates of reason and common sense, founded on universal experience, and the received import of language.

Is not God called Love in the abstract ? in which respect he must be infinite and unchangeable. But how an intelligent being can be love-itself, without an object beloved in actual existence, I am utterly at a loss to know. And how infinite love can find unbounded scope, and yield infinite happiness in its exercise, without an infinite object capable of receiving and returning its full plenitude, I am certainly yet to learn. That God should exist from all absolute eternity, and for many ages of time, without any such object, and be all the while infinite love, is inadmissible with me on any principle of reason and common sense, though the word of truth had been silent on the point. All this, however, the Unitarian scheme, in all its multifarious forms, leaves an intricate, perplexing mystery, or wholly denies: but what appears to be the true Scripture doctrine, on this point, places it in a light which our reason can easily admit, as every way worthy of God, and serving to shew, in the most exalted sense, with what propriety he is stiled love. The infinitude of his capacity may be argued from the consideration, that his riches are called *unsearchable*, which he is certainly capable of enjoying, and disposing off; to the best purpose ; what could not be said of a being of limited powers and capacities of enjoyment. And are not all the treasures of wisdom and knowledge said to be hid in him, which may be also said of divine love; and of every other divine excellency ? Does not this also convey the idea of the infinity of his nature, or of his supreme Godhead ? for can a vessel of a tun's measure contain the waters of the ocean ? Must there not be a proportion between the contents and the vessel containing ; whence say, that the one is infinite, it follows that the other must be so too ?

But I have misterm'd the scheme above, in calling it Unitarian ; for, in my deliberate opinion, that for which I contend, is the true Unitarian doctrine, on the principles of reason and Scripture ; while the other appears to leave God no rational unity whatever, and, consequently, no rational happiness adequate to the infinitude of his nature ; yea, makes his essential name, Love, to be an apparent contradiction,—a perfection that never can find full range and glory, and yield complete gratification, according to the scheme of our opponents ; the whole universe of intelligent creatures being incapable of receiving the full efflux of the divine love, and of yielding sufficient ground for the unbounded complacency and de-

light of the divine mind to act upon. In our Lord, however, and in him alone, the Father has an object in whom his love, in all its infinite fullness, has always found adequate rest and returns; "Behold mine elect, in whom my soul delighteth;"—"Behold, my beloved, in whom my soul is well pleased," Isa. xlii. 1. Mat. xii. 18.

As God is pleased with whatever resembles himself in his creatures, the more perfect the resemblance, the greater that pleasure. As no creature, nor even the whole creation taken together, can possess the full image of God, or bear a complete resemblance to him, which would argue that the whole is infinite, and so not possessed of the property of the parts; it is evident the whole cannot give unlimited satisfaction to his infinite mind. The only Begotten of the Father, the Messiah, being his absolute living image, in whom he sees himself fully reflected, if I may so speak, or the most perfect possible resemblance of himself, by possessing, in common with his Father, all his uncreated excellencies, as a Son in all respects equally perfect, besides what peculiarly belongs to him as Mediator, the divine pleasure resulting from such union and communion in Deity must be unbounded, and every way worthy of God. But human systems, such, in my opinion, being their highest claim, place God in a state of absolute solitude throughout an antecedent eternity, without a single object that could receive and return his love, and allow him no object of that love, at any period of absolute duration, that can adequately receive and return it; and hence deprive him of the chief source of rational and refined happiness, as the subject strikes my mind, adequate to his glorious capacities of enjoyment. It has been remarked, that no being but a monster or a God can exist in absolute solitude; but what can two such beings possess in common, that they should find the chief gratification of their nature in a similar situation? The systems that justify the comparison do little honour to Deity; and though some of their abettors have been heard, with wanton profanity, to exclaim, Would I worship a three-headed monster! they may see which system chiefly assimilates God to a monster, theirs that places him in absolute gloom and solitude throughout unbounded duration, that part of it excepted, since time began, or allows him a created companion at some point of duration prior to that period; or ours, which maintains that he always had a fellow or companion in his own Son, the brightness of his glory, and the express image of his substance, or essence. By having such a Son, he was essentially the Father of Light, who dwelt in Light, and in whom is no darkness; for absolute, all-powerful and energetic Light could not be so shut up in absolute solitude and darkness as not to communicate itself; but deny him such a Son, and you make him to be darkness, in whom there was no light, and to dwell in impenetrable darkness, seeing you deny that he who is the true Light, essentially the Light of Light, by possessing and enjoying whom God was without beginning the Father of Light, and dwelt in Light, his own Son, emphatically so called, as he still dwells in Christ with peculiar complacency and delight. By this means or medium, and this only, he becomes the Father of lights, of all that are truly faithful in every age, these lights in the world. By the view given above, the existence of the Son, with all the plenitude of his uncreated excellencies, becomes as necessary

as that of the Father, whence he must be co-eternal, in the most absolute sense of the term; and to deny this to God, which the emblem of light, by which he represents himself, clearly conveys, is in effect to deny his existence; and John speaks the same language, when he says; "Whosoever denieth the Son," or does not believe that he is the Messiah in the sense that imports his participating the divine nature, in the same sense that a son partakes of the nature of his Father, "the same hath not the Father," is not a believer in the true God, 1 John ii. 23.

No intelligent being can be happy without some society suited to his nature; and a being of an higher order cannot be supposed to enjoy all the happiness of which his nature is capable, but in a state of social intercourse and communion with a being or beings of his own order, endeared to him by a similarity or oneness of nature, dispositions, and pursuits. To suppose this inconsistent with the Divine nature, is to deny that man was made after the image of God, which leads him to seek happiness in such union and communion, and to find in the enjoyment of it, in an improved state, one of the most refined pleasures of which he is capable. To tell us that God enjoyed his Son and his creatures, as existing in his purpose, for an unbounded duration before he actually brought them into being, as much as when they really exist, and actually love and serve him, is to talk at random, and to advance an unintelligible paradox to save the reputation of an irrational system, the abettors of which value themselves upon the rationality of their scheme, and the simple rational grounds on which they build it. Would it not be quite irrational to say, that God has really as much pleasure and complacency in his people when they go on in sin, and break his laws, as he has in them when brought to know, love, and obey him, merely because he always had a purpose to bring them to such a state, and foresaw their future likeness to himself in holy dispositions? and yet the one supposition is quite as rational as the other.

Can the happiness or enjoyment of God, in any case, result from present non-entity—from the exercise of dispositions and affections in beings of derived existence, while they themselves exist merely in purpose? Is it not the grand object of true religion to bring human beings to love God supremely, and their neighbour as themselves? Is there nothing like this with God himself, by which he exemplifies what he enjoins on his people? That he loves himself supremely, is certain; because he cannot but love what is infinitely excellent. But who is his neighbour or fellow whom he loves, as he loves himself, and by this set us an example, that we should tread in his steps, in obeying the second great commandment of his holy law? In the whole universe, no such being can be found, unless we allow his own Son, the bright effulgence of the plenitude of his own glory, to be this neighbour and fellow whom he loves with an infinite complacency and delight, just as he loves himself, or, rather, in loving whom he actually loves himself? Our love of God is perfected by such love of our neighbour; and, if I may be allowed the expression, the divine love acquires its highest perfection and glory, by resting on Christ in all its infinite fulness, through which it diffuses itself in diversified streams, among all his works, giving each according to its capacity, all things richly to enjoy, without in the least diminishing the original fountain. In creatures, the love of God

though infinite in itself, is bounded by their limited capacities; suppose them ever so numerous and perfect in their kind; but in Christ, that love finds no limits, and in him it acquires its most perfect glory. To tell us, that by admitting Messiah to be God, in the proper meaning of that term, we admit a principle by which we may multiply gods from three to thirty thousand, is to speak ignorantly in unbelief. I have shewed that the Scriptures of truth fully establish the supreme Deity of our Lord, and that reason can find not a single solid argument to urge against that truth; but we can demonstrate the absolute impossibility of thirty thousand gods, or even three, existing in the universe, such as we believe Messiah to be; but the objection recoils on those who urge it in full force; for two of their acknowledged gods are framed on such a principle, as admits their multiplication almost without end; for it is only parcelling out certain districts for them in nature over which to preside, and they become gods by office; just as Napoleon bestows his conquests on those whom he chuses so to honour, and also deifying the elements of nature; and we have their Messiah, a god merely by office, and the Spirit, whom, they tell us, is but a mere influence. Thus we see the near affinity between the Unitarian system, in its different branches, and the heathen mythology, so that they borrow the leading principle on which they build two of their gods, not from Jesus, the true witness, but from old Hesiod, the Pagan Theogonist.

Do not these remarks carry with them proof of their consonance with truth, and, consequently, of the disagreement of the opposite views; which appear to me to militate equally against reason and Scripture. let the abettors of them boast ever so much of the contrary? The highest perfection and felicity of God's love, as it respects himself, and his creatures too, is thus to love, and to be loved.—Let us then beware how we entertain such a view of Messiah, as would quite unqualify him for so grand a purpose; for, “whosoever shall confess that Jesus is the Son of God,” his Son by nature, the only sense in which he can be *his own Son*, as distinguished from his angelic and human offspring, “God dwelleth in him, and he in God,” 1 John iv. 15.—Shall we quit this solid and satisfactory ground, because the enemies of this glorious doctrine may puzzle us with questions, difficulties, quirks, and quibbles about words and phrases, the fallacy of which we cannot at once perceive? for what merit or advantage is in this sort of warfare, which we could easily turn with interest upon themselves? For a fool may put a question, or start a difficulty, which a wise man cannot answer for his soul.—Though I recollect not to have met with this consideration, on which I have made free to dwell a little, in the course of my reading or conversation; yet it strikes my mind, as very decisive in this controversy, seeing the opposite opinion appears, by fair consequence, to deny God the full happiness of an infinite intelligent being, in the possession and exercise of that very attribute which is characteristic of his glorious nature, and manifests itself in all his works and ways; though in none, nor in all, to tull and adequate advantage, but in Christ Jesus, according to the view which we entertain of his nature, person, and character.—Can that doctrine be true which so obviously opposes the revealed character and word of God; or that be false which harmonizes both, and lays such a firm foundation

for a sinner's hope?—Let us never forget the words of the apostle John, "He that hath the Son, hath life," so hath him as truly to believe in his revealed character, and have him formed in his heart the hope of glory; "and he that hath not the Son of God, hath not life," he that hath no true and proper faith in him, as the real and only Son of God, hath not spiritual life now, and, dying in that state, shall not enjoy that eternal life and glory with Christ, in which the divine life here terminates, 1 John v. 12. With him would I add, "These things have I written, that ye may believe on the name of the Son of God," that is, believe in himself, by embracing his true character, verse 13.

I recollect not whether I have adverted to that proof of our Lord's Deity, and of the invocation of him by prayer, in which direct worship was paid him, which occurs Psal. lxxxii. 8. "Arise, O God, judge the earth: for thou shalt inherit all nations." Here he is addressed as the God of Israel, and his appropriate character as universal judge, and as the heir and Lord of all, is devoutly acknowledged. Our opponents have not the shadow of a plea to urge the application of this to the Father; for the Father neither judges the earth, or mankind, nor can he attain the possession of any thing by right of inheritance; the first actual possessor of any property, never being called the heir of it, or said to inherit it. In their zeal and anxiety to degrade the Son, they denude the Father of his essential character, and of his true and proper pater-nity; and from the character of a Father, by nature, they reduce him to a Son and heir, which is implied in inheriting; for, says Paul, "If sons, then heirs, heirs of God, and joint heirs with Christ Jesus." Does not this plainly say, that he who inherits must be first a son? They must then either own, that Messiah was and is the true God, who was prayed to by the Jewish church, and acknowledged, in his official character and filial right, as the Judge and heir of all; or admit, that the Father, properly so called, is a Son and heir too, and hath a Father, from whom he derives an inheritance. This one text is so clear and conclusive, that it determines this controversy in our favour, and brands our opponents as violent perverters of the word of God, in their unhallowed attempts to make it speak the language of their system. Seeing Messiah is undeniably intended at the close of the psalm, have we not every reason to view him as the God who is represented in the first verse, "standing in the congregation of the mighty; who judgeth among the gods," whose God he is declared to be? Psal. cxxxvi. 2.

The address or petition under review, was the result of divine inspiration; whence we may infer, and that with absolute certainty, that the system of doctrine which radically denies the obvious meaning of the sacred text, and the support of which makes that denial necessary, cannot be of God; and if not of God, need we hesitate to say who is the author and patron of it, even that spirit of error, who was a liar from the beginning, and abode not in the truth? Let none judge this severe; for the plain, the undeniable evidence of truth forces this conclusion upon us.—To tell us, that good men differ on these points, and that we should be soft in our censures, as they sometimes do, when hard pressed, in palliation of the danger of their sentiments, even allowing them to be error, is not to the purpose; for we call no man master in such cases; and a



for these supposed good men, we leave them in the hands of their merciful Creator, not passing judgment on their persons, but on what we believe, upon the best evidence, to be their errors, to which we owe neither lenity nor mercy. Though the thief found mercy on the cross, is that any encouragement to us to rob or steal? We have to do with doctrines, and not with persons; and if the persons find themselves implicated in the condemnation of their doctrines, they have themselves, and not us, to blame.

Let any ponder the following sentiments, all which apply to Messiah upon the best authority, and say if they can comprehend him who testifieth of himself, *I am the Almighty*. "God doth great things, which we cannot comprehend.—Dost thou know the wondrous works of him who is perfect in knowledge? Touching the Almighty, we cannot find him out: with God is terrible majesty. Teach us what we shall say unto him," and, we may add, what we shall say of him; "for we cannot order our speech by reason of darkness." No wonder it be added, "He respecteth not any that are wise of heart. Who is this that darkeneth counsel by words without knowledge? Gird up thy loins like a man, for I will demand of thee, and answer thou me; where wast thou when I laid the foundations of the earth? declare, if thou hast understanding," Job xxxvii 5, 16, 19, 22, 23, 24. and chap. xxxviii. 2—4. Well might Elihu say, "Behold, God is mighty in strength and wisdom, who teacheth like him?" Messiah's work as the great prophet. "Behold, God is great, and we know him not, neither can the number of his years be searched out." That he has been, and still is, the unknown God, whom many ignorantly worship with their subordinate homage, appears too evident from the discordant sentiments which they entertain respecting him.

Every system that treats the above questions and declarations as straw, and leads to speculate upon, and to analyze, that God with whom is terrible majesty, with as little decorum as a Heathen would treat his Jupiter, fathers itself, and leaves no room to doubt what cause it serves. The maxim adopted, and acted upon by many in religious matters, That we are not bound to believe what we cannot comprehend, treats the above sentiments, and him whose words they are, with little deference; and is more characteristic of an avowed atheist, than of a humble professed Christian. "They that are of God, hear God's words" In the vth chapter of the book of Revelation, we find the Lamb of God, or Messiah, associated with the Father in the praises of angels and of saints, and, indeed, in the united praises of the whole intelligent creation; and there is not a single circumstance applied to the latter, from which the former is excluded;—a proof and illustration of our Lord's words in the sense in which we understand them, "I and my Father are one."

The Psalmist says, "Jehovah redeemeth the soul of his servants: and none of them that trust in him shall perish," Psal. xxxiv. 22. We know who our Redeemer is, even he, who is not only a partaker of our common nature, but also our near and dear kinsman, nearly related to those whom he redeems and espouses to himself in loving kindnesses, and tender mercies, as Boaz did Ruth. All this was imported in the character and duty of the *Gael*, or redeeming kinsmen under the law, who was

nearest of blood to the deceased husband, and so was an expressive figure of the Messiah.—The Jews were taught to view this character as such; and the duty which devolved upon him to his brother's forlorn destitute widow, and the mortgaged inheritance, can with no propriety whatever apply to the Father; who can be under no obligation to perform any duty to his creatures, the very term not applying to him, who can be under no law that infers moral obligation, as our Lord was, when made under the law, or constituted a subject of it, by submitting to yield perfect obedience to its precepts, and submit to its penalty, so far as was consistent with the state in which he appeared, and the perfection of his character.

Here we have another proof that Messiah is the true Jehovah. But let the learned reader consult the following texts in the Hebrew, and he will find the term *Goel*, which can in no case directly intend the Father, connected with the title Jehovah, and other appropriate titles of proper Deity. Job xix. 25. Psal. xix. 14. lxxviii. 35. Prov. xxiii. 11. Isa. xli. 14. xliii. 14. xlv. 6, 24. xlvii. 4. xlviii. 17. xlix. 7, 26. liv. 5, 8, lix. 20. lx. 16. lxiii. 16. Jer. i. 34. Does not David pray to Messiah, whom he calls Jehovah, in one of the above texts, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord my strength," Heb. *my rock*, "and my Redeemer," Psal. xix. 14. Hence we may infer, that he is the God, whose glory the works of creation and providence declare, and the Jehovah, the properties and effects of whose law are described in the preceding part of the psalm.

From the remarks already made, the reader can see, that the original term *Goel*, in these passages, rendered Redeemer, will by no forced construction apply to the Father of our Lord, it implying one that is bound, by virtue of consanguinity, or near relationship, to perform a certain duty for another; in type, to marry the widow, and redeem the lost or mortgaged patrimony, in antitype, to assume our nature, and recover the lost inheritance of holiness and happiness, in order to restore us personally to the lost image, favour, and enjoyment of God, through faith in the First-born among many brethren, to whose image also we are to be conformed. Is it possible to bring a clearer, or more abundant proof of Messiah's deity, and that the title Jehovah, and every other divine title indisputably belong to him? Can those who resist such evidence be innocent, or found inexcusable at the bar of God and conscience one day?

Though I enlarge to my own pecuniary loss, having restricted the publication to a certain price; yet I cannot deny myself the pleasure, and the subject the justice, to add some few things farther, which I deem very material in this controversy; not wishing to keep back what may serve to carry full conviction to the minds of my fellow men, and to make it like a nail fastened in a sure place.—Was not faith in our Lord's ability to work the miracle requested of him, required of the patient? "Dost thou believe that I am able to do this for thee?" Upon the Unitarian scheme, which allows him to be no more than a mere instrument, or medium of the Father's agency, in all his miracles, I cannot see the propriety of such a question, nor the necessity of such a faith; seeing that scheme does not admit, that our Lord exerted any proper personal power in any of his miraculous works, any more than Peter, Paul, or John, who never used any

such question, nor indeed consistently could. But were that scheme founded in truth, he appears to have acted quite improperly, in putting any such question to those who applied to him for a cure; for he should have said, Do you believe that the Father is able to work this miracle for you by my means, or to exert his power through me as the passive medium of his operation? thus referring the agency and honour solely to the proper person.

Our Lord personally received thanks from a cured leper; "Were there not ten cleansed? but where are the nine? There are not found that returneth to give glory to God, save this stranger," Luke xvii. 17, 18. If Christ was not the real agent in the cure, if the Father only performed the miracle independent of any agency in the Son, they might give glory to him, or render thanks for the benefit received; any where, without returning to Christ personally; and if, in returning thanks to our Lord in person, they did not give thanks to God in him, or own him as the Messiah, the God of Israel, I see not the force of this observation—"There are not found that returned to give glory to God, save this stranger," who appears to have received conviction of our Lord's divine character from the cure which he had received. But in thanking Christ, with expressions probably that implied his faith in him, he gave glory to God; because in him the whole fulness of Deity dwelt bodily, or really; whence he and the Father are one.—Can we believe that a man is able to do that for us, which we know he has no personal ability to perform,—or what must be done, if at all effected, by a power quite foreign to his nature and person? In all the miracles done by Moses and other prophets, and even by our Lord's apostles, they never used any expression that could lead the patient, or spectators, to think that the power exerted was theirs; but it is quite otherwise with our Lord; for he required an express acknowledgement that the power necessary to such a work was really his;—a plain proof to me, that he was the real agent in such works.

Every piece of practical regard towards our Lord will receive, in the most public manner, corresponding notice and reward. He commends the church of Pergamos for holding fast his name—for retaining in heart and profession, with fortitude and firmness, the cordial, open, and avowed belief of all that his name in Scripture imports; which must comprehend his whole person, as Immanuel, God with us, and all his attributes and character; and for not having denied his faith in a period of hot persecution, when Antipas, who is thought to have been pastor of this church in Pergamos, suffered martyrdom as a faithful witness to the truth of the gospel, even where Satan held a seat of government, Rev. ii. 13. Are not Christians still bound to copy such examples, and to feel animated to duty by such a commendation? Let us go and do likewise, that we may be blessed in our deed.

To such a conclusion, namely, our Lord's real agency in his miracles, it is no valid objection, that he said, "I can of mine own self do nothing;" for that respected, not the want of inherent ability or power, but his close adherence to his Father's instructions in all that he did; for virtue or power went from him personally to cure the woman that was so long afflicted with an issue of blood; and he perceived it, because com-

municated by an act of his will. When it is said, that he did not many mighty works in certain places, because of their unbelief; does this argue, that in these places his wonted power failed him? or can it mean any more, than that the general unbelief of the people, respecting his divine mission and authority, made it improper for him to exert his power among them?—Can we say that an ambassador has no personal, physical power as a man, because he ought to use similar language respecting his public or official conduct—I can do nothing of myself,—I am bound to act in my public or diplomatic character according to my instructions, and cannot deviate from them? Nothing but prejudice, and an eager desire to support a system, could ever lead men, of knowledge and discernment in other matters, to take hold of any such expression, as an argument to disprove the inherent divine power of our Lord, or the exertion of it in his miracles.

Did they advert to his own declaration, “Jesus said, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doth, these also doth the Son likewise,” (John v. 19.) they would not so construe his expressions. The first clause here seems to restrict him; but it is evident from what follows, that this restriction leaves him in full possession of divine power, and agency. Seeing our opponents ascribe all the divine agency employed in the universe immediately or properly to the Father, upon their own system, has the Father done nothing since the period when they allow that he brought the Son into being, to the performance of which the exercise of divine power was necessary? Those who admit, that Messiah existed from eternity, must, on the truth of the above declaration of our Lord, allow that he has been a proper agent in the work of creation, if they ascribe proper agency to the Father; and those who make Messiah’s existence to have begun only within these two thousand years, must either say that the Father has not done one single work since that period, which required the exercise of any power proper to Deity; or grant that the Son exerciseth the same power in such works; or that our Lord asserted an untruth in saying, What things soever he seeth the Father do, these also doth the Son *likewise*. The original word rendered likewise, signifies, in a manner exactly similar, or without the least variation in the mode of executing. Since therefore the Son can do whatever the Father doeth, and that in the very same manner, so as to constitute their works one, no less the works of the Son than of the Father, can there be room to deny, that their power is the same, and that he and the Father must be one, in the sense that imports their unity of nature, perfection, and agency? As our Lord has life, so he has power in himself, to do whatsoever he pleaseth; and the exercise of that power must be entirely subject to his will; which, being one with the will of the Father, sufficiently accounts for these modes of expression on which Unitarians attempt to build their system, without the least foundation from truth.

Among the many official titles which our Lord bears, that of a Counsellor and Advocate occur; and we may rest assured, that he is fully qualified to discharge such functions for all his people in every age. But how he can be so, if his knowledge and agency be limited, as that of every derived being must be, I am quite at a loss to conceive. A counsellor, an

advocate, that has no knowledge of the cause of his client, not access to his person, must be quite unfit to plead his cause, and to administer suitable and seasonable counsel. Our Lord being the one Mediator between the Father and men in general, could he properly act in such a capacity, if he were not perfectly acquainted with the state and condition of the whole? We see, then, what a Mediator Unitarians leave us—one quite unqualified for the work ascribed to the true Mediator in Scripture. Shall we ascribe their labouring so strenuously to deny his necessary qualifications, to their not possessing any feeling, abiding sense of their extreme need of his continued advocacy and direction?

In what light can we suppose the thief on the cross regarded our Saviour, when he prayed to him, "Lord, Remember me when thou comest into thy kingdom?" Was this no prayer? Was it not a prayer for what no mere creature could grant? for our Lord's gracious reply to him teaches us to view it as importing his faith, request, and hope, to be admitted with Christ into the state of bliss. Did not the petition thus presented receive an answer of peace—"To-day shalt thou be with me in paradise?" which shews that none of Jacob's seed seek his face in vain, Luke xxiii. 43. If Christ were not more than a man of our own order, he could only say, This day shalt thou be with my spirit in paradise; for his body, a constituent part of human nature, was lodged that very day in the tomb; yet the disembodied spirit was still united to his glorious Deity, which constituted his identity or proper self. The construction some put on the words of our Lord to the penitent thief, to evade the proof they yield of the soul's separate state of existence, "Verily, I say unto thee, To-day shalt thou be with me in paradise," by restricting the time specified to the period when these words were spoken, and not to the time when they should be fulfilled, is a very unnatural and forced construction, and does not come up to what appears to have been the malefactor's request and hope. If he had power and authority to grant, while nailed to the cross, the request of the poor penitent, to be with him that day in paradise, can we suppose a more glorious display of his divine power to change the human heart, by imparting the gift of faith, and working the grace of repentance, accompanied with free and full forgiveness? Does not his answer also imply his divine authority and universal presence? Could such a request be presented in faith, in such circumstances, to the Unitarian Messiah? or such an answer be expected from him? Instead of arguing against his proper universal power and presence, and against the propriety of presenting any petition to him, let them rather, as taught by that expiring thief, pray, Lord, remember us now that thou art come into thy kingdom.

The character which our Lord gives himself, Rev. iii. 14. "These things saith the Amen, the faithful and true witness, *the beginning of the creation of God,*" has been urged as a proof that Messiah has no proper deity, that his highest honour is to be the first creature that acquired existence, and as such to fill the first office in the divine administration. What I have advanced on his titles—Alpha and Omega—the First and the Last, sufficiently refutes, in my opinion, this notion. I will, however, make a remark or two upon it. The same term is applied to our Lord, Rev. i. 8. xxi. 6. xxii. 13. and its proper meaning may be learn-

ed from the connection. Jude uses it, ver. 6. "The angels which kept not their *first estate*," &c. Here the term rendered first estate, elsewhere beginning, it being one of our Lord's titles, has been understood as intending himself; and so it may be rendered, "The angels that kept not their Head," that retained not their allegiance to the great Head of all principalities and powers. Thus, the phrase—"the beginning of the creation of God," will literally signify the Head of the creation. A line in the Latin poet Ovid is referred to, in proof that this meaning was given to the corresponding term *Origo*, the beginning or source; as denoting an agent or efficient cause.

*Ille Opifex rerum, mundi melioris Origo;*

"The Creator of the Universe, the *Author* of a better world."

In our own language, we use the terms *origin*, *source*, in the same sense as applied to God, whom we often design *the origin*, *the source of all*. The original term therefore proves, in its acceptation in Greek, and in its corresponding terms in other languages, that our Lord is so "the beginning of the creation of God," as to be the author, source, and head of all things. 'This application of the word (says Parkhurst) answers to the Hebrew term *Roshith*, by which name *Wisdom*, that is, the *Messiah*, is called, Prov. viii. 22. Jehovah possessed me (*Roshith*) the beginning, head, or principal of his way, that is, of his work of creation, as the context plainly shews.' The same learned author adds, 'And the first word in Genesis, *bereshith*, besides its respect to time, has been thought by some to refer to *Christ*, by and for whom the world was created. Accordingly the Jerusalem Targum very remarkably renders, *Beresbith*, Gen. i. 1. *By Wisdom*, that is, the *Messiah*.' Were that verse so rendered—"By the Messiah the Aleim, the Mighty Ones created the heaven and the earth," we would have had a key at the very beginning of the sacred volume, that would much help to the proper understanding of it. Many have thence thought, that Psal. xl. 7. "In the volume of the book," should be rendered, "In the head or front of the book it is written of me;" and so would make it refer to Gen. i. 1. The same term *arche* is used, Col. i. 18. and might be rendered *beginner* or source of all; whence the propriety that he should in and among all have the pre-eminence.

Agreeable to the two-fold meaning of the above word, the one importing an agent, or efficient cause, another word which is applied to our Lord, *Prototokos*, and is rendered—*First-begotten*, *First-born*, has been allowed by the best judges to have an active and a passive signification; and so to signify the *First-begetter*, or he that imparts being and happiness to all. Some eminent critics in the Greek language have observed, that the active or passive meaning of this term is marked by varying the place of the accent; it being over one syllable, when the word is to be taken in its passive acceptation, and placed over another, when it is to be understood in the active sense. From the use of the term in Scripture, as I have observed elsewhere in this tract, it has no reference to a beginning of existence, whether applied to our Lord or to his people. Real Christians are called by the same term *first-begotten*—or *first-born*; but they possess existence long before they attain this privilege, and surely

then the term itself cannot mean the beginning of existence, or imply that, in every respect, they acquired being only when they became such, though it indeed imports, that by becoming such, they are brought into a new state or sphere of agency; in which respect also it has been more than once realized in our Lord.—To infer, that because our Lord is termed “the First-born of every creature,” Colos. i. 15. or, as rendered, Rev. iii. 14. of the creation, that therefore he himself must be a creature, though the first formed, and chief of them, is a strange way of drawing a conclusion. The next verse refutes this unfounded notion—“For, or because, by him were all things created,” &c. which teaches us, that he could not be the First-born and heir of all, had he not been the Creator of all things. As a being could not create all things, and yet himself be part of what is created; so it is evident our Lord cannot be a creature, as no creature can make himself, any more than the Creator can be part of the things made. Even Aristotle could say, in a part of his works, ‘All things are of and by God.’

When we read, in reference to our Lord, “Being *made* so much better than the angels,” Heb. i. 4. and chap. iii. 2. “who was faithful to him that appointed him,” margin, “that *made* him,” the Greek verb being the same in both places; and Psal. lxxxix. 27. “I will make him my first born,” from such expressions, our opponents infer the derived being and character of Messiah in every sense; an inference as irrational as it is unscriptural. When it is said, “Though he was not the first-born, yet his Father *made* him the chief,” or the ruler, or vested him with the rights of primogeniture; (1 Chron. xxvi. 10.) Does making here imply a giving of existence? The verb rendered to make, signifies to constitute, to appoint, to vest with an office. Thus it is said, in relation to the apostles, “He *ordained* twelve, that they should be with him;” the verb rendered *made* being used here, which evidently means giving them existence in a new character, or commission to act in a new capacity, that is, appointing them to be his apostles, Mark iii. 14. The same verb is used, Rev. i. 6. “And hath made us kings and priests;” which making refers to the bestowal of qualifications for these offices, and their instalment. A still stronger verb is used, Heb. v. 5. “Christ glorified not himself to be *made* an high Priest;” that is, evidently, to be appointed; and yet how ridiculous would it be to render such passages, as if they signified a creation, in the sense of giving being to that which previously did not exist? The Seventy make use of the same verb; Psal. lxxxix. 27. “I will make him my first-born,”—rather, dropping the possessive pronoun *my*, which is not in the original, “I will constitute him First-born;” as Isaac *made* Jacob Lord over his brethren, to illustrate the sense in which the Antitype is made by that of the type, Gen. xxvii. 29. The obvious sense of all these passages necessarily presupposes actual existence, as the basis of the created, superadded character. Are these masters of Israel, that know not these things, or pervert their obvious signification?

The argument deducible from our Lord’s miracles in favour of his proper Deity, and in confirmation of his divine mission, and of the authenticity of the gospel, never was, or shall be overturned. We are told that much people of the Jews, who beheld one of his miracles—“were all a-

mazed at the mighty power of God" manifested in it, and "wondered every one at all things which Jesus did," Luke ix. 43. Does not this plainly say, that the witnesses of his miracles owned them to be expressive of the mighty power of God, though unbelief and the fear and influence of their leaders overpowered this temporary conviction? and we never find the people hinting, in all the gospels, that they viewed Jesus as merely a passive instrument in them, or the dormant medium of the divine operation; the dream of those whom John opposes in his gospel and epistles, and of some modern sceptics; for above, the Jews ascribed to our Lord the power and agency which effected his miraculous works.

Our opponents take hold of our Lord's expression, "My Father is greater than I," and urge it against us in this controversy, as if it decided the point in their favour, John xiv. 28. They argue as if it were a thing impossible, that a person should be the equal of another in one sense, and his inferior or servant in another. This one text they so press into their service, as to make it give the lie to many others; a plain proof of the badness of their cause, that makes this necessary. Even where our Lord owns that his Father is greater than all, and, consequently, than himself, in his inferior character, he adds, "I and my Father are one;" which, I have fully proved, must mean one in nature and agency, as well as in will and design, John x. 30. The disputed passage, 1 John v. 7. "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one," not, *agree in one*, as in the next verse, give us exactly the same view. May not a person voluntarily submit to another for a time, for a valuable consideration, who is, in other respects, his equal, as Jacob, for so many years, served Laban for his daughter, and for the reward derived from his flock, though he was certainly not his inferior by birth, or in point of moral character. In that very service, I see an expressive figure of Messiah and his church; though some are too wise in their own eyes to see any such figure in the Old Testament. If I may compare small things with great, when our king held the possession of Hanover, in capacity of the Elector of that principality, he was inferior to the Emperor of Germany, and owed him homage and allegiance as a prince of the empire; but as king of Britain he ranked as his equal, and receives the homage of millions. Messiah, as a real partaker of the Divine nature, in which there is no inequality, and that with all its inherent and inseparable attributes, is the Father's equal, his fellow or companion; but, in his delegated character as the one Mediator between God and men, he is his servant, made of a woman, according to the flesh, and made under law to God; which subjection to the divine law was, however, the result of his own voluntary act; agreeable to what he says by the Spirit of prophecy; Psal. xl. 7, 8. "Lo, I come: in the volume of thy book it is written of me; I delight to do thy will, O my God; yea, thy law is within my heart." Without admitting this two-fold, yet consistent view of our Lord's character, we must every now and then pervert the Scriptures of truth, and erase the very foundation of Christian hope. May the Lord pity those who do so, and enlighten their eyes before they sleep the sleep of death, and feel to their cost the dread effects of such unhallowed liberty with the written and incarnate Word of God.



## THE SUBJECT

### FARTHER ARGUED AND DEFENDED.

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THE attentive reader must have observed in his progress, that no particular method is strictly observed in these sheets, though one leading object be kept invariably in view. This is granted, nor was such method deemed very material; for the arguments deduced from detached passages of Scripture, though corroborative of the whole, might, with equal effect, be introduced wherever they occurred. A reason, however, has been taken notice of in the preface, that may satisfy the reader, the deviation so far from the original design, as to fill up what was intended at first to be merely a skeleton. This enlargement of the plan naturally led the author to introduce new matter in his progress, and to make use of detached notes on the subject, which he had written at different times. When it was known that he meant to publish on the subject, this led to various disputes and reasoning, in which things occurred that seemed to appear of weight with those that urged them; whence they are adverted to in the course of the publication, and their supposed weight tried.

Of this kind was the following objection; Will I believe, says a certain individual, that three can be one, and one three? And do *we* believe or urge, that three are one, and one three, in the same sense? Do we not believe that man is two, in regard of the constituent parts of his nature, soul and body? and that the soul is the basis, or substratum of three leading powers, the understanding, the will, and the affections; all which, though distinct, constitute one intelligent agent; for the body is merely the organ of this agent? And do not we, however, admit that unity belongs to the body, though it has many members,—to the soul, though possessed of three leading faculties, and to every man, though made up of two parts necessary to constitute human nature, so very different and opposite in their qualities, as matter and spirit? But to this it is replied, We do not say that each of these constituent parts is equal to the whole, or possesses the whole. A good reason they should not; for the whole is infinite, and so must the parts; but God is infinite, and cannot be divided into parts without ceasing to be what he really is; whence we do not say that the Son and the Spirit are only parts of the Father, which the objection, and the reply to the answer to it, suppose. I need scarce repeat, after adverting to it so often, that the divine nature, with all these attributes or perfections that inhere in it, are inseparable from it, and cannot be communicated to any creature, else the being of God would not be necessary, appears from the plain, full, and positive testimony of Scripture, to be fully possessed by the Father, the Son, and the Spirit; whence each is truly and properly God, but not to the exclusion of the other, the divine nature possessed by all the three, being one;

and incapable of division or communication in parts. Thus we assert the unity of God, while we maintain the plurality of his existence, and so avoid the tritheism of our opponents, who own a trinity indeed, but a trinity without unity, or any thing essential to it? and the unity they ascribe to the Father is in direct dissonance to every unity of which the human mind can conceive.

The evidence that has been adduced, in proof of the supreme deity of Messiah, is full and explicit, and also of the unity of God; which shews that this unity actually comprehends plurality. If, after all that has been said, or can be said, on the subject, men still go on like the Jews seeking a sign of our Lord's Messiahship from heaven, after they had access to witness many of these on earth, asking new proofs, and urging their cavils against all that are brought from the volume of inspiration, they must be just left to pursue their own way till they see the error of it.— Shall we here apply the Latin adage—*Qui decipi vult decipiatur*; *He that will be deceived, let him be deceived*? Upon this maxim, however, God acts in his dealings with men, having previously used means to reclaim them from the error of their way.

When the author once urged the testimony of the Father, Psal. xlv. 6. eii. 25, &c. as we are taught by Paul to understand it, Heb. i. 8. &c. in connection with what our Lord testifies of himself, Rev. i. 8. "I am the Almighty," in proof that we are bound to regard him, by such authority, as the Almighty and unchangeable God, who at first made heaven and earth, and upholds and governs all things by his power; this reply was given by one in the company, He is Almighty only in his own proper kingdom, and so far as respects the present system.—Some learned men have advanced the same notion, from whose productions mechanics learn to protract an argument, and evade plain truths by quibbles, which have the air of learning and discrimination. Without having recourse to the notes written on that occasion, after revolving this specious evasive in his mind, as is usual with the author in such cases, he contents himself with a remark or two, wishing to bring this part of the performance to a close. He begs leave to ask such Gentlemen, How far does Messiah's kingdom extend, and where are the boundaries to the exertion of his power fixed? Is he not Lord of all, that hath all power and authority in heaven and on earth in his hand? Hath he not power over all flesh?—Does he not uphold all things, while his kingdom rules over all, and extends to every created thing that exists? Beyond the sphere of actual existence, what occasion is there for supporting or controlling power?

But can a being be Almighty, in the proper sense of the term, and yet be limited in his power throughout the whole unknown extent of unbounded duration, or absolute space? The limitation of power, in its exercise, by the direction of wisdom, and the act of volition in a free agent, we consider as no physical limitation. To tell us a being may be Almighty in one place, like an absolute king in his own dominions, and not so in another, is to advance a contradiction, or an assertion which destroys itself; for he that is Almighty cannot be limited in power, and he that is limited in power cannot be Almighty. But even upon the above comparison, Messiah's power cannot be limited,

while allowed to extend to the whole of his kingdom ; for who can prove that this kingdom is not in all respects as extensive as the dominions of Jehovah ?

The author has often felt himself at a loss how to account for the strenuous opposition made by many to the proper deity of our Lord. Did the denial of it bring honour or advantage to any, it were less to be wondered at. Whatever reason younger brothers on earth may have to be jealous of the elder brother, the heir, we may rest assured no such reason can exist in regard of our Lord and his younger brethren. All that he possesses, and all that he can do, is at their service; and he hath for a season denied himself the honours due to his essential character, that he might exalt them from their low estate, to glory, honour, and immortality. In the very things for which Joseph's brethren envied him, and conspired against him, their own future honour and happiness were concerned. And is it not so also in regard of our Lord, and these very characters who labour to degrade him? Well may we, therefore, be at a loss how to reconcile the pains so often taken to depreciate and sink his essential character and glory, to a due esteem for his person, and becoming love and gratitude for the relations in which he stands to us, and the expressions and fruits of his love. For my part, I protest, I had rather exceed, if possible, in ascribing too much to him, than too little, till convinced that by the former I incur the Father's displeasure. But certain I am, that the displeasure lies on the other side; for he hath commanded beings of an higher order, and more enlarged intelligence, than man, all to worship him; and he will be obeyed.

Some are adepts in the science of *Theogony*, or *God-framing*, like old Hesiod, who has set them the example without the help of a Bible, in his Treatise on the Generation of the gods. This error is not to be wholly confined to either side, and it has certainly produced much darkness and perplexity on this subject; of which we cannot rid ourselves but by a firm adherence to the plain report of Scripture. There is a material difference, however, in the sight of God and men, between those who endeavour to plead and establish the doctrine of our Lord's proper deity, though some of their arguments and attempted illustrations should be ill chosen, or badly managed; and such as labour to destroy the evidence of that doctrine by every mean in their power. Let the author have the benefit of this remark where he needs it. With grief and astonishment has he often heard the evasives by which some attempt to guard their minds against the evidence of the plainest truths in Scripture, plain in their revelation, though sublime in their conception; and observed the pains they take to fortify themselves in what he feels authorised to call the intrenchments of their own deceptions. When you urge, in proof of our Lord's existence before he came in the flesh, the Father's address to him in the second psalm, "Ask of me, and I shall give thee the heathen," &c. and in the xlth, "Thy throne, O God, is for ever and ever," and Psal. cii. as quoted by Paul, Heb. i. "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands;—they shall perish—they shall wax old—they shall be changed: but *thou art the same*, and thy years shall not fail;" and plead that he is Jehovah celebrated in Moses' song, Exod. xv. as the character

there given him; and the work ascribed to him, apply not to the Father of all this, and the like, they attempt to get rid at once, by telling you, That these are only Old Testament prophecies; that they do not import that the person so addressed then existed, but that he should exist thereafter; and by this expedient they flatter themselves, that they have sufficiently answered all that you can urge on such a topic from the authority of the Old Testament.

Did the Father address a being who did not exist for many ages after the address was put on record, and say that his throne was for ever and ever, or throughout all ages and generations, when himself did not exist for many ages thereafter to rule in it? Is there no inconsistency in supposing such a thing? Could he be celebrated as the Deliverer of his people from bondage in Egypt, if he had no existence for about two thousand years after the period when that deliverance was effected? Could the creation of the whole visible frame of nature, included in the terms—the heavens and the earth, and all the changes they have undergone from the beginning, be ascribed to Messiah, as they expressly are by the Father, if he himself did not exist till about four thousand years after the creation, or only existed as a dormant word in the bosom of the Father, as some would have it, clothed with expression only when that word became flesh, and so acquired a human personality, the only personality indeed, or personal subsistence, he can have on this plan? Can a being be said to be unchangeable, an incommunicable attribute of Deity, who had no existence but in divine purpose till about eighteen centuries ago, or only then was called from his dormant verbal state, in which he is supposed to have been in the bosom of the Father from all eternity, with as little consciousness of existence, as the word we speak, or the sentence we pronounce, when it lay in conceived thought in the mind? As well may we say, that God is no more than a solid rock, or a soldier's shield, because he is called a rock and a shield; as to say that Christ was no more than the impersonal word of God, without any distinct, intelligent subsistence, till this supposed word, this mere non-entity, as to actual, rational existence, became flesh, or assumed our nature; I should have rather said, in conformity to this branch of the Messiah-making plan, was brought from a state of non-entity into real existence in human nature.

How do men labour as in the fire to bring forth a kind of molten God, and so impose upon themselves and others by their own deceptions! By what jargon do some deceive themselves, and attempt to impose upon others, detailing their own vain dreams, that cannot bear the light, as so many divine oracles! With what propriety can the Unitarian Messiah, with all his borrowed feathers, in any one of his modifications, be called *the same* from the commencement of creation, as a contrast to the vicissitudes and mutable nature of the present system? A being that once had no existence, that was brought into being not yet two thousand years ago; that passed through childhood and youth; that died; rose again, was exalted to a state of glory, and temporary universal dominion, could not be addressed with the least propriety—"Thy throne, O God, is for ever and ever—Of old hast thou laid the foundation of the earth, and the heavens are the works of thy hands;—they shall perish, but thou

shalt endure,"—margin, *shalt stand*, shalt be subject to no variableness, or shadow of turning—"but *thou art the same*, and thy years shall have no end," or, as the writer to the Hebrews expresses it, after the Seventy, *shall not fail*, shall not be like the years of creatures, who enjoy duration only as by successive points, and whose years fail and end, one after another, never to return.—But we must rather ascribe gross inconsistencies to God, make him advance even direct falsehoods, and the sacred writers contradict themselves,—must rather take the most unhallowed liberties with Scripture, than for a moment call in question the unerring acumen, and infallible interpretations of these Gentlemen.

Two of these men once asserted, in the hearing of the Author, and in the presence of seven or eight persons, that it was not Messiah at all who was addressed in Psal. xlv. 6. and cii. 25—27.—that the term Jehovah was nowhere given him in the Old Testament, in which all Unitarians seem to agree;—and though they allowed that he existed at the creation of the world, their professed system being the Arian; yet was he in that work, if we may believe their word, only a passive instrument, as much so indeed as Peter and John in curing the impotent man, Acts iii. 6. to which case they referred as an example; yet that such was the nature of Deity, that he could not exert his power but only by means of this passive instrument, or through the medium of humanity. In vain was the first of the Hebrews referred to in proof that Messiah was really the being addressed in the above two passages. One of these Gentlemen had the benefit of a liberal education, was regarded by the party as an oracle for literature and knowledge, and is grown grey in the service of the altar.—What sort of Deity must that be, who is supposed to be limited in his whole agency to the medium of a passive instrument, be it angelic or human, and cannot exert his power, or perform any of his works, but by means of a creature? Did the Heathen speak any thing more degrading of the agency of their Jupiter, whom they celebrated as the common father of gods and men? What dependance can we have on such interpreters of Scripture, be their pretensions for learning, &c. ever so high, who can treat their Maker, and his word, with so very little decorum? Are not these the disputers of this world, of this age, with a witness? and do not their existence, and their increase in the visible church, and their boldness and diligence in disseminating their pernicious principles, indicate that the last perilous times are come?

But the Dragon's tail is twofold, by which he sweeps stars from heaven,—professors from their sphere in the church,—open Infidelity or Deistical, and the assumed or retained Christian form; for the prophet that teacheth lies, whether under the name of Christian, Deist, or whatever title he assumes, Isaiah tells us, is *the tail*, Isa. ix. 15. Though different in their assumed form, yet in service they are the same, co-operating in supporting the kingdom of darkness in the earth, and the latter more effectually, yet with less candor and consistency than the former. If it be not really so, let them prove me a liar, and the arguments urged of no force; and then, if spared to see this, I will frankly and openly acknowledge that I have done them wrong.

They certainly ought to allow, that God hath given us a portion of understanding and wisdom, as well as to them, and a right to examine his

word for ourselves, and to receive its testimony, without the aid of their comments, which appear to us unnatural, forced, and repugnant to the letter and spirit of Scripture,—highly dishonouring to God, and fatally injurious to men. When they attack our present possession, and would wrest it from us, they ought to produce evidence, that our claim is not good; for an attempt to explain away our title, deed, or charter, that they may fix their own sense upon it, we are so far from regarding as proof of the weakness of our claim, that we deem it a crime bordering on forgery of the most serious nature, worthy to be punished by the Judge. We certainly can claim prescription, or long possession; and while the plain and obvious meaning of the royal charter, which founds our claim, establishes this, we would be simple in the extreme, and egregiously wanting to ourselves and our posterity, as well as to the rest of mankind, did we resign such a valuable property upon the bold attack of every pretender.

The author would be sorry to use such freedom of expression, did not some, with whom he has had occasion to argue on these points, treat the plainest arguments, deduced from the clearest portions of Scripture, with a kind of supercilious contempt, using very unbecoming liberties of speech with the character of the Son of God, and branding the believers of his Deity as idolaters, and giving that deity no better basis than that of Mercury or Bacchus; a conduct in which some writers of note on that side have set them the example. May we not apply the defence of Simeon and Levi on a certain occasion—"Should they treat our sister as an harlot?"—all Christians but themselves as going a whoring from God;—and their and our elder Brother, we may add, with Thomas, our Lord and our God, as an impostor, in allowing himself to be so addressed, while they know and declare him to be only a man of our own order?—Since we believe that they are in all this perverters of the truth, deniers of the Lord that bought them, and fomenters of treason and rebellion against him, and so bringing on themselves, and all that follow their pernicious ways, sudden and certain destruction, if repentance prevent not, can we be silent? can we forbear to cry out—Treason, treason—there is death in the pot, though the pot of reputed prophets,—death, which the meal of all their specious reasoning cannot remove?

As these disputers of this world labour hard to reduce the glorious Saviour of mankind into a common character, a man merely of our own species; the better to effectuate their purpose, they, with almost one consent, endeavour to sink the Bible into an ordinary book, thus stripping both of their proper divinity, that they may, the more easily, form and fashion both into the mould of their own wisdom. And, to make the primitive writers speak their own sentiments, they adduce from them garbled quotations, and make them often speak in direct contradiction to their avowed principles. Often as they have been convicted of such conduct, they have, notwithstanding, long persisted in repeating it, though not so much of late. That the reader may be satisfied I bring no unfounded charge against them, let him consult Dr. Jamieson's work in vindication of the Fathers, from the false quotations of Dr Priestley and others; and also the Earl of Nottingham's letter in reply to Mr Whiston; yet, after all, they speak most honourably of the New Testament, and of the pure re-

igion of Jesus Christ ; but it is after they have made it of none effect, like their Jewish predecessors, by their own traditions ; for all the while they mean the New Testament, and the religion of Jesus, only as expounded and defined in their writings ; thus making their own wisdom the standard, though their own systems have little harmony, except in their opposition to the Son of God, and the way of salvation revealed in his word.

It is long since the art of suborning witnesses against truth began to be practised, but this evil is greatly aggravated, when the sacred writers themselves are tampered with, and when they are made to bear witness against their own recorded testimony. But a Mr Evanson hath devised a more expeditious, and, perhaps, a more consistent plan, which he executes in his *Dissonance of the Gospels*. Owing his conviction, that our present New Testament contains the most unquestionable proofs of the proper Deity of our Lord, and of other truths, to which he avows his hostility, he appears to have thought that the best way to get rid of such evidence, was boldly to deny the authenticity of the books which contain it ; but even in his purged version, small as it is, he has left proofs enough to condemn his attempt, and the ground which he alledges for making it. Let the Unitarians in this copy his example, and valiantly finish what this apostle of the Gentiles has so heroically begun ; and then they will save themselves the vast trouble and parade of erudition necessary to make the Bible speak their own sentiments, and also their readers much trouble and anxiety.

I beg leave to refer the reader to a glaring instance of this, in a maimed version of that sacred book lately published, avowedly to serve the Socinian cause. The instance I refer to is in the noted passage, at the beginning of John's gospel, which is a precious morsel of the bread of life, hard of digestion on some stomachs ; whence so much art and pains to qualify, and reduce it, and so make it speak the language and sentiments of a party.

Did writers of this class content themselves with giving their own sentiments in comments or glosses on the sacred text, there would be less ground to complain ; but the liberty often used, and exemplified in the instance alluded to, does little honour to the Author of Scripture, and marks the nature, tendency, and design of the cause that makes it necessary. Let any one say, if such liberty be not adding to the word of God, with view to take from its obvious meaning, or rather, in such a way as effectually produces that effect, and makes it speak the sentiments of men, and not those of its Divine author ;—a crime threatened with the most signal marks of his displeasure, Rev. xxii. 18, 19. In the words of Virgil—*Ex uno disce omnes ; From one instance learn the whole ;* for there is a striking affinity between writers of this class, in their mode of attempting the establishment of their system.

By not distinguishing between the appearance of our Lord in a state of humiliation, and his future glorious appearing, or by entirely overlooking the former, though plainly and frequently foretold by the prophets, the Jews were led into a great and fatal mistake, in regard of his character ; whence they rejected and crucified him, which cost them their civil and religious existence as a distinct people, enjoying certain privileges in their own land. By an error still more culpable in its nature, and sure not less

serious in its consequences, many reject the true Messiah, the Christ of God; for by reason that they find many things said of him in Scripture, that rise not higher than his human nature, or what may be predicated of a being of derived existence, they take it for granted that he is either merely a man of our own order, or, at most, only a superangelic being, brought into existence by the Father, in some point of duration before time began, and vested with the highest delegated authority in the universe; and hence overlook, or attempt to explain away, apply to the Father, or sink in its obvious import, whatever is said in Scripture of his divine nature, and primary or essential character, though the Scriptures which reveal this are many and express; just as the Jews explain away, deny, or apply to some other, whatever occurs in their sacred writings, in reference to the low, debased, and suffering state of the promised Messiah.

What is that name which our Lord inherits, and by which he is as much superior to the angels, as his name is more excellent than theirs? "Being made," or as Scarlet preferably renders it, in his version of the New Testament, "Becoming as much superior to the angels, as he hath inherited a name more excellent than they," Heb. i. 4. It is more than probable, this must mean that name, of which the Father said to the Jews, "Provoke him not; for *my name* is in him;" &c. and that it intends a name or title expressive of his real or proper Deity; and what name can be more expressive of this, than the comprehensive title Jehovah, which Messiah evidently bears throughout the sacred oracles of the Old Testament? Angels are called *the sons of God*; but "to which of the angels did he ever say, Thou art my Son?" that is, in the sense in which that relative appellation belongs to the Redeemer. Another saying addressed to the Son, appears evidently to import that he sustains an essential and derived character, and executes a peculiar office, for which the angelic nature, even in its highest perfection, and consequently, the nature of any derived being whatever, is altogether incompetent; "To which of the angels did he ever say, Sit at my right hand, till I make thine enemies thy footstool?" This directs our minds to him as the Jehovah, who symbolically sat between the cherubims, and over the mercy-seat in the temple of old; (Psalm lxxx. 1.) and every sinner who is brought to believe in his name, is made his footstool, or brought under the covert of the true propitiary, of which the cedar work of the ark, overlaid with gold, was the emblem or figure. Does not this prove that he was the God of the temple, and that enemies, by becoming his footstool, add to the contents and glory of the true temple, and to the majesty of Messiah as the King of Israel?

It is related, that the Jesuits in China formed a new gospel, representing our Lord only in his most exalted state and character, and entirely concealing his sufferings and death, that they might thus remove the scandal of the cross. But our Unitarians, alas! unhappily attempt to depress him into a creature, not concealing, but denying his Deity. From the example of Paul, the former might have learned to glory only in the cross of Christ; and John teaches the latter, that he who denies the Son is Antichrist, Gal. vi. 14. 1 John ii. 22. Those took away the means of salvation; but these take away the power by which alone our Lord can bestow it upon the children of men, and bring them to the full possession,



and actual enjoyment of it. The Jesuits retained, in their fabricated gospel, some glorious truths respecting Christ, but not the whole truth : but our modern antagonists, with more than Jesuitical boldness and address, deny the truth, which John says, is no less than "making God a liar, because they believe not the record God gave of his Son," 1 John v. 10. From the above remarks, let the reader judge whether of the two classes of men act most contrary to truth, in the above respect ; and whether the deniers of our Lord's deity be not more entitled to the character, Antichrist, than even the church of Rome, that never denied the deity of the Son in profession.

We would recommend to the attention of those, who have been unhappily led to deny the proper deity of our Lord, as one with the Father, the honourable testimony borne to his divine character, and to the authenticity of his gospel, even by the sceptical Rousseau, in his system of education. Speaking of the peculiar excellence of the gospel, he adds,—' Is it possible that the sacred Personage, whose history it contains, should be himself a mere man ? What prepossession, what blindness must it be to compare the son of Sophroniscus (Socrates) to the Son of Mary ! What an infinite disproportion, there is between them ! If the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God.'—Will not the testimony of this sceptical philosopher, the evident result of conviction of truth, for the time, on his mind, confront in judgment the Unitarian professors of the faith of the gospel ?

For my part, I do not see with what propriety Paul could have applied to our Lord the language which he uses, 2 Cor. ix. 15. if their views were just ; " Thanks be unto God for his *unspeakable gift*." The original term is rendered by Parkhurst, *Not to be fully or adequately expressed or uttered, inexpressible, unutterable, ineffable*. But how all this can apply to a creature, all whose properties are, and must be limited, and so are capable of being expressed in words, requires a faith very different from that which I possess, and, I trust in God, ever will, an implicit faith in the wisdom of man, to enable to see it, or to give it credit. Some object, that though our Lord be called an *unspeakable gift*, yet he can in no sense be infinite, else he could not be called a gift. As man he certainly was given up by the Father and by himself for us to the death, and is given to us in the gospel as an object of faith and hope, and that in his highest character.—But the objection goes to prove God himself not to be infinite ; for he is the portion of his people ; which intimates his giving himself to them in a certain sense, so that they enjoy him as the source of their happiness ; " The Lord is my portion, saith my soul ; therefore will I trust in him," Lam. iii. 24. Messiah is given by the Father, that he may be enjoyed by his people ; and this is a proof of his infinity, that he can be the all-satisfying portion of an immortal soul.

It escapes my recollection whether I have remarked, in the progress of this work, that Unitarians, though of all classes that take the Christian name the most divided in sentiment among themselves, yet find a bond of union, and a pledge of co-operation, in the denial of the proper Deity of our Lord. The often opposite propositions of their creed cannot be true ; but truth is not necessary to constitute their bond of union, what is acknowledged error by themselves being sufficient to found it ; for Arians

and Socinians look upon one another as very far wrong in their respective views of our Lord, and both cannot be right ; yet they can coalesce, and hold a mixed communion ; yea, be led to it by the very view which each holds to be an error ! Does not this shew what manner of spirit they are of ? and how any society, so framed and connected, can never be entitled to the character which Paul gives *the church of the living God, the pillar and ground of the truth* ? 1 Tim. iii. 15.

Moses, in all his applications to Pharaoh, in behalf of the Israelites, calls the Being in whose name he demanded their release, Jehovah God of Israel, the very title the Father gives Messiah ; Hos. i. 7. and the servants of Pharaoh give him the same title repeatedly, Exod. x. We well know that Messiah, and not the Father, is the true, the only official King of Israel, to whom officially belonged the right and power of punishing the oppressors of his subjects ; which Moses and Aaron ascribe to him. The Father says, " I have set my King," marginal reading, " I have anointed my King," or my Anointed, " upon Zion the hill of my holiness ;" a plain proof that he presided over the Jewish church and state ; and to whom else so properly could belong to avenge the wrongs of his people ? Psal. ii. 6. The title, Jehovah God of Israel appears, therefore, to be properly his, as also that of the God of Abraham, of Isaac, and of Jacob ; and he it was who led forth their tribes from their house of bondage, and, as the Captain of Jehovah's hosts, conducted them through the wilderness, and put them in possession of the land which he had promised to their fathers, having executed judgment on its former inhabitants for their continued gross idolatry, in the face of repeated warning. These things he did as King of Israel, and Judge of all the earth.

Their typical kings were anointed, that they might be figures of the true King of Israel, the Anointed on Zion hill ; but this office the Father could neither assume nor execute, in consistence with the character which he sustains ; for anointing, which was essential to that office, and necessary to the legal execution of it, it being the rite by which the delegated authority or commission was confirmed, can by no means apply to the Father. This shews who the Jehovah was, who said to Samuel, when praying to him about the people's proposal to have one of themselves to be king over them ;—" Jehovah said unto Samuel, Harken unto the voice of the people in all that they say unto thee : for they have not rejected thee, but they have rejected me, that I should not reign over them ;" that is, continue to reign over them, as in the preceding period of their state, 1 Sam. viii. 7. That Messiah, and not the Father, gave the above answer to this venerable judge in Israel, we may justly infer from the reasons already assigned, and also from the character which the Jewish church gave him at a subsequent period ; " Jehovah is our judge, Jehovah is our king, Jehovah is our law-giver, and he will save us," Isa. xxxiii. 22. And James calls him the " one Law-giver, who is able to save, and to destroy," Jam. iv. 12. Does not the angel that foretold his birth teach us how to apply this character, or that he who is our judge, our king, and law-giver, is Jehovah our official Saviour, and none else ? " Thou shalt call his name Jesus : for he shall save his people from their sins ;" (Mat. i. 21.) whence they may say, on better authority than any

Unitarian on earth can produce to disprove the saying, Jehovah Jesus, our King and Judge, shall save us.

The Jehovah that spake to Moses, and threatened to execute his judgments on Pharaoh, appears evidently to have been the Messiah; for he says of himself—"I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them," Exod. vi. 1, 2, 3. This cannot be applied to the Father, without giving the lie to several express testimonies of Scripture, which assert that God the Father never appeared, and that no man hath seen him at any time, nor can see, he dwelling in light to which no mortal can approach and live. In the above passage, he says of himself, "I am Jehovah;" and the Scriptures sufficiently guard us from applying the passage to the Father; whence we are bound to receive it as one of the many clear and full testimonies which the sacred records bear to the proper deity of our blessed Lord, as Jehovah the God and King of Israel.

In what language is he addressed, Psal. lxvi. 3. and spoken of to the close; "Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee"! David teaches us to apply this to Messiah, Psal. cx. 1. and Paul, Rom. xiv. 11. 1 Cor. xv. 25, 28. Philip. ii. 10. as did the prophet Isaiah, xlv. 23. And are we not assured, that *all the earth*, or all mankind, the contents being put for the thing containing, *shall worship him,—shall sing unto him,—shall sing to his name?* He and not the Father "is terrible in his doing toward the children of men;" v. 5. will answer his people "by terrible things in righteousness," as the God of their salvation; (Psal. lxxv. 5.) all which mark the Redeemer's office and character. Is not Messiah "the strong Lord God who judgeth" mystical Babylon? Rev. xviii. 8. the God that remembers her iniquities, so as to requite them? v. 5.—the God who will avenge his holy apostles and prophets upon her? v. 20.—Is he not the Lord their God, to whom the much people in heaven ascribe their Alleluia,—Salvation, and glory, and honour, and power? chap. xix. 1. the God whom the elders worship; v. 4. whom all his servants are exhorted to praise, v. 5. the Lord God omnipotent who now reigneth as king over all the earth; v. 6. the King whose eyes shall be as a flame of fire, and on whose head shall be many crowns; v. 12.—the King whose name is called The Word of God, to whom it belongs to tread the wine-press of the fierceness and wrath of Almighty God;—v. 13, 15.—and the great God, to whose supper are invited all the fowls that fly in the midst of heaven? v. 17.—Is he not the God from whom fire shall come down to devour the great army of Gog and Magog, chap. xx. 9. the God before whom the dead, small and great, shall stand? v. 12.—the Lord God of the holy prophets, in common with the Father? chap. xxii. 6.

Let any one attentively read the xvth of Exodus, and say, if he can, in consistence with truth, that Messiah is not the Jehovah who is there celebrated as the Deliver or Saviour of his people. He, and no one else, is Jehovah the man of war, who, in that character, "maketh wars to cease unto the end of the earth, &c." (Psal. xlv. 9.) that title being nowhere given to the Father, and the work connected with it being Messiah's pe-

cular and official work. The tribes of Israel are called the people that he had redeemed, and guided in or by his strength unto his holy habitation, v. 13. In the 16th they are also termed, the people which he had purchased, and in next verse, Jerusalem, or the temple is called the mountain of his inheritance,—the place which he had made for himself to dwell in, the sanctuary which his hands had established; which things apply not to the Father, he in no sense being an heir; and, consequently, can have no inheritance, that being peculiar to our Saviour, the heir and Lord of all, whose capital and seat of government was Jerusalem, whose palace was the temple, whose throne was between the cherubims, and who symbolically sat, with royal majesty, as Israel's King, over the mercy-seat; while his servants, the Jewish priests and Levites, there ministered in his presence.

To apply these things to the Father, or Messiah's works of vengeance, as a king, on his rebellious subjects, or his works of sacrifice, as a priest, on the wicked, would be to apply a character to the Father which he has exclusively given to another, with all the work connected with it, and to deny the Son's regal appointment, and official character, and so partake of the crime of the Jews in despising and rejecting him. Is he not the Jehovah who shall reign for ever and ever? v. 20. the date given to his reign by the Father; Psal. xlv. 6. the glorious character, "to whom glory and dominion for ever and ever belong?" Rev. i. 6. whose kingdom is *the kingdom of all ages*, Psal. cxlv. 13. margin, and is called *the kingdom of God*; because he who is the proper and legal King of it, is truly and properly God; He is a Priest upon his throne for ever, to intercede and rule, Psal. cx. In verse 26th of this xvth of Exodus, He promises to put none of these diseases upon his people, if obedient, which he had put on the Egyptians, acting as Judge of all the earth; adding, as a reason, "For I am Jehovah that healeth thee," the same as Jehovah their Saviour.

With as much consistency with truth and justice may a man affirm, that Geo. III. king of Great Britain, is, in fact, not the legal or actual king of the island so called, as that Messiah is not Jehovah God of Israel, v. 26. who is celebrated in that divine song; and hence we read, that the saints in heaven sing the song of Moses and of the Lamb, it being that of Moses only in respect of composition and performance; but it is the song of the Lamb, because it celebrates his achievements, as the shadow of great and glorious things to be by him hereafter accomplished. The title might be literally rendered—The song of Moses, that is, the song of the Lamb, or even the song of the Lamb. Let those fear and quake who deny the existence of the Jehovah celebrated in that song, at the period to which it refers.

Would any one imagine, who has not a system to serve, that reads John xx. 28. that Thomas did not intend his Saviour by the terms he used, when he exclaimed, upon the evidence which he had of his resurrection, "My Lord and my God?" Some have alledged, in order to serve their purpose, what requires omniscience to ascertain, that the incredulous apostle intended his divine Master indeed by the first clause, *My Lord*, but that when he uttered the latter, *My God*, he lifted up his heart in grateful emotion to the Father, applying that term only to him, or addressing

him exclusively as his God ! I would deem such quirks and silly evasives unworthy of notice, were it not to give the reader a specimen of the *knack* some have got at wresting Scripture, and misleading the unwary.

In the sacred record, there is not one word or circumstance that can justify or authorise any such gloss ; and for those to arrogate to themselves the attribute of omniscience, pretending to know what passed in Thomas' heart on that occasion, who make free, in some of their writings, to deny God himself that perfection, telling us, that he cannot foresee the contingent actions of men, and so denying him power to foretel future events ; whence all prophecy must be merely a piece of gross deception, or imposition, on the credulity of mankind ; is indeed to raise themselves as far above their level, as they depress their Saviour beneath his proper rank or sphere in the universe.

But need we wonder, that those should exalt themselves into gods, or affect to exercise some of Jehovah's attributes, who degrade their Lord into a mere creature, and graff all his excellencies on that stock ? for the freedoms with Scripture that are necessary to give colour to the latter supposition, may lay a basis for the former assumption ? Can such liberty with the word of truth consist with due reverence for its divine Author ? We talk of Roman catholics ; but in all their writings scarce perhaps will you find instances of more vague and daring interpretations of Scripture, that set the dictates of reason and common sense at greater defiance, than are to be met with in the productions and reasonings of writers of the Unitarian persuasion. In them this is the more inexcusable and inconsistent, that they profess to bring every thing to the decision of reason, and boast of philosophical accuracy and demonstration in their proofs ; while they reject, with marked contempt, every interpretation that is not squared by that standard.

I have a few strictures to make on two or three detached passages, before I conclude this part of the subject, already enlarged much beyond what was at first intended, though not beyond what the importance of the argument demands. In the xvth of Jeremiah's prophecy, we have a solemn prediction of the rejection of the Jews, in the execution of which Messiah acts in character as their King. To him, therefore, acting officially, and not to the Father, is the whole to be ascribed. The prophet addresses him, v. 16. " I am called by thy name O Jehovah God of hosts ;" or, as on margin, " Thy name is called upon me." We know whose name is particularly named on the professed disciples of Christ ; whence their distinctive appellation—Christians. We know also after whom the whole family in heaven and on earth is named, (Eph. iii. 15.) and sure this must not be confined to the New Testament church ; for both Jews and Christians equally belong to God's visible family in this respect. Though the Father and Spirit be named on Christians in baptism, as well as the Son ; yet is the name of the latter only appropriated, as the appellation by which the rank of the faithful in the household is marked, *anointed ones*, kings and priests ; for so the term Christian imports, however few that bear it comparatively possess the reality. The Jews, as an elect people, were a kingdom of priests, in respect of the other nations of the earth ; and so the name Messiah, which imports that he is the great or chief anointed King and Priest, was in this respect, derived to the whole Jewish nation ; just

as all the professed believers in his name are now called Christians. Tho' the priests under the law put the name of Jehovah on the people, at their circumcision, and in pronouncing upon them the sacerdotal benediction, perhaps also on some other occasions; yet is it evident, that in Jehovah Messiah, or the true King, and hence, the God of the Jews, was this realized; for to explain it of the Father, is to subject him to the obligation of office, and to the necessity of a spiritual unction as expressive of his qualification, and divine authority to exercise such office; besides making him execute in person what he has officially devolved upon another. I am amazed that a consideration so plain and obvious, never strikes the minds of those who take the opposite side in this argument; for though Messiah acts in character in these things; yet apply them to the Father, and we make him an official character, and degrade him into a subordinate agent, to whom responsibility is attached. Do the views which we entertain thus sink the character of the Father in the eyes of his intelligent offspring?

That the title, Jehovah of hosts, belongs officially to Messiah, appears evident from Psal. xxiv. and from Isa. xlv. 6. to instance no other; just as Joab, who fought at the head of Israel under David, might be called the Lord or Captain of Jehovah's hosts, his title as chief Commander, though in this trust he acted in the name of him who appointed him to that office. David might, indeed, receive that title too, as he often commanded in person; but throughout the whole Scripture I do not recollect any instance in which this title is given to the Father to the exclusion of the Son, who officially acts in that capacity. The text in Isaiah is so clear and express in ascertaining the person who is intended by the title, *Jehovah of hosts*, by using the term, *Redeemer*, in Hebrew *Goel*, *near kinsman*, which can in no case apply to the Father, he not having assumed human nature, the assumption of which that term implies; and also by using the title "Jehovah King of Israel," which is nowhere, that I recollect, applied to the Father, and he gives himself also the title that our Lord takes, Rev. i. 17. "I am the First, and I am the Last;" and yet he asserts, "besides me there is no God;" which obliges us to own, that our Lord is one in nature with the Father, who is not another God beside the Son, or different from him, or else deny the proper deity of the Father. Wherever we read of God's redeeming of his people, that is, of acting the part of their near kinsman, we are to apply such phrases officially to Messiah, to whom the duty expressed by them officially belongs, and not to God the Father, who can be under no obligation of duty to any of his creatures. Are not these things decisive of the point under consideration? The giving the title Redeemer to Jehovah, and the ascribing to him the official work of redeeming his people from their sins, or from their enemies, prove, that in all places where so connected, a few of which I have elsewhere in this work noted, Messiah is really intended. But allowing the title Jehovah of hosts were given to the Father, that would not serve the purpose of our opponents; who, to make their point good, must prove that our Lord bears no such title in the Old Testament, nor any title in the New, that is equivalent to it; the reverse of which is manifest. Does not the Father call Messiah, Hos. i. 7. Jehovah, God of the Jews? a sufficient authority, sure, to justify our

application of that title to him, and also a key to many other passages of Scripture. The Jehovah, who is said to have spoke to the prophet, ver. 2. is evidently the same who promises to save the house or kingdom of Judah, by means of another Jehovah; who can be no other than Messiah, whose province it was to save his people from their sins, and from all evil. This harmonizes with the analogy of faith, and represents the Father and the Son as acting in character; but to attempt to say, that it is merely the Father promising to save them by himself, or in person, is giving the text a very unnatural sense, a sense that inverts the order which God hath established, and seeks subterfuge from the evidence of truth in mere evasion. Did not Nathanael recognize this title of Messiah, though in part expressed in New Testament language, "Rabbi, thou art the Son of God, thou art the King of Israel?" John i. 49. The confession of Thomas, in which every believing Jew could join, imports the same, "My Lord, and my God;" the first part recognizing him as the King of Israel; and the other as the God of the Hebrews—the God of the whole Jewish nation. In that xvth of Jeremiah, 20, 21. this Jehovah promises to the prophet to be with him, to save him, and to deliver him—to deliver him out of the hand of the wicked, and to redeem him out of the hand of the terrible; all which is expressive of Messiah's official work, and cannot, without the greatest violence, be applied to the Father.

Does not the Father's address to Messiah, Psal. xlv. 6. justify us in applying to him the doxology, or ascription of praise, recorded, Rev. vii. 12. seeing, in both places, his reign is said to be for ever and ever, or through all ages; which is the special characteristic of the Redeemer's reign, as distinguished from that of absolute eternity, when God shall be all in all? During this for ever and ever, he has no rival but Satan; and to him neither text can apply. Does not the connection lead us to view the Lamb, who is in the midst of the throne, verse 17. and shall feed the great multitude of all nations, kindred, people, and tongues, mentioned, verse 9. and distinguished from those who are sealed, and lead them to living fountains of water, as the very "God who shall wipe away all tears from their eyes," and, consequently, as "the Jehovah of hosts, the Lord God who will wipe away tears from off all faces?" Isa. xxv. 6, 8.—Render the conjunction *and*, verse 10. of Rev. vii. *even*, the very usual meaning of the original connective particle, in certain cases, and the passage reads, in its connection with the preceding verse—"Lo, a great multitude cried with a loud voice, saying, Salvation to our God, who sitteth upon the throne, even to the Lamb."

Let any one attentively peruse Rev. xi. and he will see cause to conclude, in my opinion, that Messiah is the God before whom the elders sat on thrones, and so the God whom they worshipped, verse 16. The kingdoms of this world are to become "the kingdoms of our Lord, and of his Christ, or, rather, "of our Lord, even of his Christ," the latter clause referring to "the God of heaven," that is, the Father, verse 13. From the connection of verses 16 and 17. we have reason to infer, that Messiah, whom the elders worshipped, is the Lord God Almighty, who is, and was, and is to come, to whom the elders give thanks. This agrees with the character given him, Rev. i. 8. and to him alone the lat-

ter clause of the verse belongs;—"Thou hast taken to thee thy great power, and hast reigned." The temple of God, that is said to be opened in heaven, verse 19. or in the church, is the temple of Messiah, in allusion to the Jewish temple; for it is in his temple or church that *the ark of his testimony* is to be seen, when he opens the seals that hide so much of his plan from view. These things are so plain, that he who runs may read; whence those who resist and reject their evidence must be found one day inexcusable and speechless. Is it not undeniably evident, that Christ is the righteous Lord, who is, was, and shall be, and judges by pouring out the vials of his wrath, Rev. xvi. 5. and verse 7. is called *the Lord God Almighty*, whose judgments are true and righteous?

Does not the famous Rousseau, much as his writings have abetted the cause of infidelity, in the extract made from him in a preceding part of this work, bear such honourable testimony in favour of the divine character of our Lord, and of the truth of his gospel, as would have done honour to the most catholic Christian?

Since the author began to transcribe his notes, on this part of the subject, for the press, he found too much reason to deviate from his first plan; which, if adhered to, would confine the work to the bounds proposed to the Public. That he might not pass in silence objections, to which some are inclined to attach weight, and also, that he might establish the doctrine which he proposed to argue from Scripture, upon the authority and solid basis of that unerring standard, he found it necessary to enlarge, especially in ascertaining the connection, tracing the import, and illustrating the contents of various passages. But the attentive reader need not be told what must have occurred to himself in the perusal, though it is proper he should know what led to change the plan at first proposed.

Ardently as the author wishes the success of this publication, yet dare he not be so sanguine as to promise himself the pleasure, that all who may read these sheets, will yield their objections to the force of the evidence produced in them, full and decisive as it appears to the writer, it being God and not man that can convince Jacob; yet he feels confident that he has adduced such proofs of our Lord's real or proper Deity, as will leave those inexcusable in future, at the bar of God, and of their own conscience, who continue to resist the evidence of such proofs, and reject the divine testimony which they corroborate and establish.

In fine, it should be remembered in this controversy on both sides, that any doctrine which would justify the Jews in the infernal deed of crucifying the Lord of glory, cannot be of God; but every doctrine which denies him true and proper Deity carries with it a justification of that deed; because he was put to death under the imputation of the crime of blasphemy, for calling himself the Son of God, in a sense which the Jews in general understood to imply a claim on his part to supreme deity, or equality of nature with the Father, and because he approved of his disciples and others when they professed their faith in him as the Son of God, in the sublimest sense, the sense which admitted him to be, to the whole Jewish nation, what Nathanael and Thomas owned him to be—the King of Israel, and the Lord their God; which he certainly would not have done had he been conscious that no such titles belonged to him in any



proper sense. The Lord hasten the time when this shall be the faith of all professed Christians!

N. B. SINCE that part of the work was put to press, where the author made some remarks on our Lord's title—The First-begotten (p. 122.) the following note occurred, where we find the authority to which he there alluded, but could not then charge his memory where to find it. 'The words rendered *the first-born of every creature*, signify also *born*, or *begotten before all creations*: Or (as Isidore, an ancient Greek writer, observed), if the accent of the word (*prototokos*) be placed on the last syllable but one, instead of the last but two, it signifies not passively *the first-begotten*, but actively *the first-begetter*, or *former* of all things; and in proof of Christ's being so, it is added in the next words, "For by him were all things created;" and ver. 17. it is said, not that *he was made*, but that *he is*, or existed *before all things*.' (Vide Isid. lib. iii. epist. 31.)

Let the author add—He was begotten before all creation, that is, vested with the official character of Mediator, implied in the term *Logos*, the Word, and constituted the original Lord and Heir of all, according to the ancient rights of the first-born; and actual Lord of all the future works and dominions of Jehovah, with an authority adequate to the extensive trust, and the promise of a glorious reward, corresponding to the work given him to accomplish, in executing that trust.

In the first way of understanding this passage, according to our translation, it relates to Christ's office, as head of the church: In the second, it relates to what is usually called the eternal generation of the Son: In the third, it relates to his being the efficient cause, or the Creator of all things; and in all these views he is considered in the following verses, Col. i. 15. See Dr Guyse's note.

In the note on ver. 19. are the following remarks:—'This *all-fulness*, which dwells in Christ, seems evidently to signify, not the original fulness of his deity, but his mediatorial dispensatory fulness which he received of his Father in his human nature and office-capacity; for his original fulness is essentially necessary to him, and inseparable from him as God, and does not depend upon the mere good-will and pleasure of the Father; but the fulness here mentioned is what we are told it pleased the Father should dwell in him, and is placed amidst that part of the apostle's description of him which relates most immediately to his office-character: and the expressions used, chap. ii. 9. to signify the inhabitation of the deity in the man Jesus, is much stronger, and without any hint of will and pleasure, as the cause of it, where it is said—"In him dwelleth all the fulness of the godhead bodily."

Without finding fault, either with our version, or with the sense given of it above, if the verse will read, and convey a consistent meaning, without the supplement—*the Father*, I would prefer such a reading, wishing no addition to be made to the sacred text where not absolutely necessary, and included in the connection, or in the idiom of the language. Parkhurst renders it in connection—"That in all he might have the pre-emi-

sence; because in him the whole fulness was pleased to dwell;<sup>45</sup> that is, considering his glorious nature as the Son of God, and his peculiar and arduous work as Messiah, all the fulness of deity rests in him as its proper abode.—Luke xii. 32. Gal. i. 15, 16. are referred to as examples of the same construction. The following verse would then read—“And, having made peace through the blood of his cross, by it to reconcile all things unto himself; by it, I say, whether they be things in earth, or things in heaven.” The first clause, “having made peace by the blood of his cross,” gives the sense of reconciling by atonement, which we cannot suppose to be repeated in the very next clause. Besides, did it mean reconciliation, in the sense of atoning, and did the pronoun *himself* refer to the Father, as our version would lead us to think, then it would be expressed in the dative, and not in the accusative, with the preposition *eis*,—*into*, in the sense of approximation, or conformity, as the like preposition in Latin, when it governs an accusative of place, denotes motion towards a certain point.

The Greek preposition *pros*, rendered *with*, John i. 1. denotes such a nearness and connection as persons have who dwell under the same roof, or are nearly related and cohabit in a state of equality or mutual intimacy. But the other applies where the approximation is gradual and not yet complete. I therefore consider reconciliation, in regard of moral conformity and of friendship, as intended in the latter clause, and this may be justly ascribed to the cross or death of Christ, because, to secure this eventually, was the grand object or end of his sufferings and death.—The cross being the immediate antecedent, and agreeing in gender with it, it is a much more natural construction so to understand it, than to seek an antecedent in a word that is merely supplied, and not in the original.—Besides, the original verb here used (*apokatállasso*) is twice compounded. In its simple form (*állasso*) it signifies *to change, to alter*, and compounded with the preposition *kata*, taken intensively, as Grammarians speak, denotes to change down, as to the centre, to change thoroughly, or to reconcile, which means to change a state of enmity between persons into one of friendship. But with the additional preposition *apo*, *from*, it signifies a thorough or complete change from, namely, a former state, that is, a perfect reconciliation. It is employed in ver. 21. to denote that reconciliation which Christians enjoy; and Eph. ii. 16. it seems to be taken in the same sense, the preceding enmity having been slain by the cross. The simpler form, with the verb *hilaskomai*, and its derivative *hilasmos*, a propitiatory victim, or sacrifice for sin, with the word *hilasterion*, the mercy-seat, the propitiatory, are the words which more immediately respect expiation or atonement, as this refers to God, and implies actual sacrifice.—The cross or death of Christ has reconciliation ascribed to it in both senses; whence it is no wonder Paul should exclusively glory in it.

I beg leave to transcribe also Dr Guyse's note on Col. ii. 9. ‘*The Godhead, the fulness of the Godhead, and all the fulness of the Godhead, are as strong expressions as can well be imagined, to denote that the divine nature, with not some only, but all its essential perfections, the very same as are in the Father himself, dwell substantially in Christ's human body, as the word (somatikos) may signify, either bodily, to inti-*

mate the personal union of the divine nature with the human body, as well as soul of our Lord, when he, the eternal Word, *was made flesh*, or assumed our nature, *and dwelt among us*; (John i. 1, 14.) or ‘*really*’ and *substantially*, in opposition to figuratively and emblematically, in types and shadows, in which sense the apostle says *the body is of Christ*, ver. 17. And this is infinitely more than any thing that is said of God’s *dwelling* in his people, (2 Cor. vi. 16.) and of their being *filled with all the fulness of God*, Eph. iii. 19.

His *dwelling* in them evidently signifies only his gracious presence with them, in a way of special favour and relation, manifestation and operation; and their being *filled with all the fulness of God*, most naturally means, filled with all the gifts and graces that God is the author and giver of: But *all the fulness of the GODHEAD* is a quite different phrase of inconceivably superior signification: For *Godhead* is the one only divine nature itself, by which God is what he is; and as all acts of divine goodness, wisdom, and power, and the like, are constantly ascribed to God, and never, as far as I can recollect, to *the Godhead*, there seems to be a great impropriety of language in calling their effects the *fulness of the Godhead*. But the fulness, or perfection of Deity, is a natural idea of all that is comprehended in Godhead; and all this is said to dwell in Christ.

In regard of the true knowledge of Christ, it is to be feared, that what John said to a Jewish audience, may be applied—“There standeth one among you whom ye know not,” John i. 26. “He was in the world, and the world was made by him, and the world knew him not,” v. 10. To tell us, that the new creation, or gospel state of the church, is the world to which Christ came, and which was made by him, as above, is to speak without proof, or in direct opposition to the testimony of Scripture. The new creation, or the renovated state of things, is never called the world, that being happily delivered from what constitutes the world that lies in wickedness; but here we are told that Christ made the world into which he came, which includes this whole lower system, especially mankind in their depraved state.

When our Lord asserted, “Before Abraham was, I am,” (John viii. 58, 59.) the Jews took up stones to cast at him, and so put him to death as a blasphemer; and do not many to this day join with the Jews in this conduct, who so stone the character of the true Messiah, that they have left him no being or life for many ages after the days of Abraham? Does not their harmony of conduct mark their agreement of sentiment with the Jews that so often attempted to stone the Lord of glory, and at length so far prevailed as to crucify him, and characterize them both brethren in this great iniquity? May we not suppose our Lord addressing the one, as he once did the other, “Many a good work have I shewed you of my Father, for which of these do ye stone me?” do ye thus treat me as a blasphemer? Could our Lord say—“I have power to lay down my life, and I have power to take it up again,” if he possess only a derived existence?

# OUR LORD'S ATONEMENT;

AND THE

*Necessity of it argued from the effects ascribed to it in Scripture.*

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UPON this article of the Christian faith, the Unitarians in general maintain, that though Christ died for our behoof, just as other martyrs for truth may be said to have died, yet not in our stead, or as a sacrifice in any view to satisfy divine justice. According to them, the salvation of his people might have been equally effected though he had not died at all, that event having originated from the peculiar wickedness of that generation of Jews among whom he appeared, and not from any purpose of the Father, there being nothing in the case itself to make his death necessary. To confirm his doctrines, and set an example of submission to the will of Providence, and of patience, meekness, and a forgiving spirit under sufferings, are the chief or only ends which they allow to be answered by his death. In addition to these ends, which the death of a private Christian, suffering for his attachment to the faith of the gospel, may also serve; the doctrine commonly received on this point makes his death to have been an expiation of sin, a vindication of the honour of the Divine administration, and a giving his life a ransom, or price of redemption for many.

That this doctrine may have been wrong stated, or pushed too far, by some of its friends, as well as much misrepresented by its enemies, may be granted. The very term Satisfaction, used on this subject, has been much objected to, as if it implied something highly disrespectful to the Supreme Being. That term, or what it imports in this question, Dr Doddridge in his Lectures defines, 'Whatever that is, which being done or suffered either by an offending creature himself, or by another person for him, shall secure the honours of the divine government in bestowing upon the offender pardon and happiness, may properly be called a *satisfaction* or *atonement* made to God for him. It is not here our intention (adds he) to assert, that it is in the power of an offending creature to *satisfy* for his own sins, but only to show what we mean when we speak of his doing it.

'Such a sense of the word *satisfaction*, though not in strict propriety of speech, amounting to the payment of a debt, is agreeable to the use of the word in the *Roman law*; where it signifies *to content a person aggrieved*, and is put for some valuable consideration, substituted instead of what is a proper payment, and consistent with a remission of that debt or offence for which such supposed satisfaction is made; which is a circumstance to be carefully observed, in order to vindicate the doc-

'trine we are about to establish, and to maintain the consistency between different parts of the Christian scheme.'—It is proper to observe, that the Death of Christ was never meant to exempt his subjects from that correction or punishment which becomes necessary in their particular case; nor ought it ever to be so understood; for then, by dying for sinners, he would become the minister of sin. It is only by believing in him, and continuing to obey him, that we reap the benefit of his death; for justice neither was, nor could be satisfied by that event, so as not justly to attach punishment to the sinner, should he continue to reject the remedy provided, and transgress the divine law.

All must grant, who credit the gospel history, that our Lord, though perfectly innocent and righteous, endured very grievous sufferings both in body and mind, which terminated in death, and that he submitted to all this of his own accord, no man having otherwise power to take his life from him, *Isa. liii. 3. Mat. xxvi. 38. Heb. x. 7, 9.* It cannot be denied, that the sufferings and death of an intelligent being are the penal consequence, or the punishment of sin; for "the wages of sin is death." That our Lord was holy, undefiled, and separated in this respect from sinners, in nature and practice, must be granted; whence it would be an act of the highest injustice to inflict on him the just desert of sin; if he did not submit to have it, in one form or other, placed to his account. To say that no part of his sufferings proceeded from his heavenly Father, or made any necessary part of his plan of salvation, is directly to contradict the express testimony of Scripture. Our Lord calls his sufferings and death a cup given him by his heavenly Father to drink, *John xviii. 11,* and it is said, "It pleased the Father to bruise him, he hath put him to grief, *Isa. liii. 10.* In *Psal. lxxxviii. 6, 7.* which is allowed to be predictive of his sufferings, he saith, "Thou hast laid me in the lowest pit, in darkness, in the deepe. Thy wrath lieth hard upon me; and thou hast afflicted me with all thy waves." That passage in *Lament. i. 12.* which, in its primary acceptation, applied to the suffering church, had its full and ultimate completion in Messiah;—"See if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger."

Our Lord having espoused our nature, as our Redeemer, or near kinsman, in a widowed state, and loaded with debt; that debt of course devolved upon himself, or in law attached to him, in consequence of that connection. As he magnified the law and made it honourable, after it had been violated times past number, and consequently, with a penal sanction annexed, in order to do the former, it was necessary he should bear the latter. This accounts for what he felt and expressed in the near view of his sufferings, and for what he endured in the garden; and exclaimed on the cross. It is expressly affirmed in Scripture, that these sufferings were brought on our Lord, or that he was subjected to them, not only for the sake of sinners, but also as a vicarious sacrifice, or free-will offering in their stead, having died, the just One *for*, or in room of the unjust, that he might bring us to God, *Isa. liii. 5, 6, 10. Mat. xx. 28. Rom. iii. 25. v. 6—8. 2 Cor. v. 21. Gal. iii. 13. Eph. v. 2. Heb. vii. 27. ix. 26. x. 12. 1 Pet. ii. 24. iii. 18.*

It is evident that salvation, inclusive of pardon, acceptance with God;

and eternal life, is freely tendered in the gospel to all to whom it comes, without exception, for the sake of what Christ has done and suffered, and bestowed through faith in his name, in whom they are therefore declared to be accepted of God, and to whom they are hence taught to ascribe the glory of their salvation, *John* iii. 14—17. *Acts* x. 35, 36, 43. ii. 38. iii. 18, 19. *Rom.* iv. 25. *Colos.* i. 20—22. *2 Cor.* v. 18—20. *Eph.* i. 5—7. *Heb.* i. 3. ix. 14. x. 4—10, 14. *Rev.* i. 5, 6. v. 9, 10. vii. 13, 14. *Mark* xvi. 15, 16. *Acts* xiii. 38, 39. *1 John* ii. 1, 2. *Isa.* liii. 6. *John* i. 29. In this last text, our Saviour is said, as the Lamb of God, to take away the sin of the world, which the margin renders *beareth*, the original verb including both senses. The last sense respects his giving himself an atoning sacrifice for the expiation of the sin of the world; whence the same sacred writer says, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," *1 John* ii. 2.—The textual reading imports his taking away sin by gracious agency; and the full sense of the passage shews what connection the one hath with the other.

In the sin-offerings under the law, it is evident from what is recorded of them, that there was a typical transfer of sin, or of the punishment due to it, from the offerer to the devoted victim; in the death, and burning of the flesh of which, a Jew had a striking representation of what his sins deserved, while his faith was directed to the great atoning sacrifice of Messiah, the Lamb slain in type, as well as in purpose, from the foundation of the world. Does not such a view of the death of Christ give us a far more affecting view of the holiness of the divine nature,—of the rectitude of the divine administration,—of the inviolability of the law of God, that cannot be transgressed with impunity,—of his amazing love to a guilty world—and of the evil nature and awful demerit of transgression, than any that has been substituted in its place? But, so far as we can judge, the remission of sin, without any satisfaction at all, or without such expiation, might lead men to think lightly of the law of God, to view sin as a very harmless thing, the pardon of which a few tears, prayers, and resolutions of amendment might at any time obtain, and so serve to lull conscience asleep in the commission of it.

Thus, so far from magnifying the love of God to men, a pardon bestowed on the scheme that lays aside the atonement, would counteract the grand designs of that love. Seeing our Lord undeniably endured what the Scriptures call wrath, and as a cup given him by the Father, the wrath of God, impressed by him on our Lord's mind, being so awful and terrible as to be justly so styled by way of emphasis, that scheme, in the way it pleads the freedom of God's love to sinners, establishes the freedom of his wrath to his innocent, yea, righteous and highly meritorious Son, and makes divine justice, instead of acting the part of his guardian, to become his tormentor without a cause! But it is obvious to a demonstration, that by our Lord's obedience and sufferings, the Divine law, with its attached penalty, acquires very great honour, or, as the prophet expresses it, is magnified and made honourable, while mercy and divine favour come to us with their olive bough, if not as the purchase of his blood, which the heavenly inheritance is represented to be, yet through the necessary effusion of it, as the only consecrated channel by which they

could find an honourable egress to the guilty sons of men. A way of communicating pardon and every necessary blessing, at once so awful and endearing, while it glorifies God in the highest, and inconceivably enhances the Saviour's love, must have the most powerful tendency to engage those who believe the gospel in truth, to a life of holy obedience, or devotedness to God, and to Jesus Christ; while the opposite view must naturally operate in a contrary direction.

This is the peculiar glory and excellence of the gospel, that while it places sin in the most abhorrent light, it reveals and tenders pardon in such a way, as maintains the honour of the divine administration, while it releases the mind of an awakened sinner from that distressing anxiety, to which, if left merely to its own reasoning, or to schemes of human device, it would otherwise be exposed on account of conscious guilt.—From the marked contrast exhibited in Scripture, between the First and Second Adam, we are naturally led to see, that as our fall and condemnation originated from the apostacy of the former; so our rise and justification to life, are to be ascribed to the righteousness of the latter, as the spouse comes to be interested in all that her husband is, and possesses.

“Being justified by faith, we have peace with God, through our Lord Jesus Christ,” and are treated as if we had at no time offended, and upon a far more honourable footing than if we had satisfied the demands of law and justice in our own persons, or the Father had forgiven us without any such consideration whatever. Let the reader consult the following texts on this point. *Mark* xvi. 15, 16. *Acts* xiii. 38, 39. *1 John* ii. 1, 2. *Isa.* liii. 6. *John* i. 29. *Isa.* xlv. 24, 25. liii. 11. *Ser.* xxiii. 6. *Rom.* iii. 22. v. 17, 18, 19. x. 3. iv. 4, 5, 6. *2 Cor.* v. 21. *Phil.* iii. 9. *2 Pet.* i. 1.—In the following texts we see the design, the extent, and the benefit of our Lord's death, all which made that event necessary, *John* iii. 16. vi. 50, 51. *Rom.* v. 18. viii. 31. *1 Cor.* viii. 11. *2 Cor.* v. 14, 15, 19. 1. *Tim.* ii. 4, 6, *Heb.* ii. 9. *1 John* ii. 2.

The texts that follow also shew, that our Lord came into the world on purpose to die, whence, in submitting to death for his people, he did the will of his heavenly Father, and finished the work given him to accomplish on earth, in the days of feeble flesh, when he poured forth strong cries and tears, *Mat.* xx. 28. *John* vi. 50, 51. x. 17, 18. xii. 27, 28. *Acts* ii. 23. *Gal.* i. 4. *Heb.* ii. 14. x. 4, &c. *1 Pet.* i. 19, 20. *1 John* iv. 10. The laying on him the iniquities of us all, or subjecting him to the chastisement of our peace, or that procured our peace, (*Isa.* liii. 5, 6.) sufficiently accounts for his having been afflicted in the manner in which Scripture represents, though in himself perfectly pure and holy; and the ample reward of his obedience, sufferings, and death, so honouring and glorious to himself, and so highly beneficial to others, accounts for the part the Father took in his sufferings, and for the Son's voluntary consent to undergo them all, saying, as in *Psal.* xl. 7, 8. “Lo, I come;—I delight to do thy will, O my God.” *Heb.* x. 7. *Phil.* ii. 9. *Psal.* cx. 7. to which may be added, *Heb.* xii. 2.

From the texts of Scripture to which I have referred, it is evident, that it is very improper, yea, contrary to the whole strain of the sacred writings, to represent our Lord's death, as some have done, as merely the natural consequence of his undertaking to reform so corrupt an age, in the man-

ner in which he attempted it ; for nothing can be plainer than that he came into the world to die for the ungodly, when they were without hope, and without strength.—He had power over his own life, to lay it down, and even to take it up again, by reviving his own body, when dead and mangled in the tomb, what no being of merely derived existence could possess or exercise. Did not our Lord shew, in certain circumstances of his life, that he had power at pleasure to deliver himself by miracle from the hands of his enemies ? And did not the possession, and occasional exercise of such power, go far to illustrate and confirm the truth, that a leading, if not the chief, end of his coming to this world, was to taste death for every man, and to give his life a ransom for all ?—Our Lord having absolute power over his own life, might voluntarily engage, in perfect consistence with his divine character, to submit, in his inferior nature, to sufferings and death, on the certain prospect of receiving a glorious recompence of reward ; and this is represented as the travail of his soul, and as the joy set before him.

Did Paul view the cross or death of Christ in the light in which Unitarians view it, I could not, for my part, account for his pathetic exclamation,—“ God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world.” Does not this plainly say, that there is divine virtue or efficacy in the cross or death of Christ,—that the proper belief of his having died as a sacrifice, to expiate our sins, furnishes the most powerful motive to induce us to die to sin, and live to righteousness ? and may we not hence add, that the doctrine which teaches that he did not die for any such purpose, must natively produce an opposite effect ? Like the wood which Moses was directed to cast into the streams of Meribah, by which the waters, which were before bitter and noxious, became sweet and salutary ; so the virtue of the cross or death of our Lord, through the influence of faith, converts all the bitter waters of affliction, all the poisoned streams of the world, to the real Christian, into a salutary potion, or into streams of living water. Believing views of the cross of Christ, in which such wonders meet, console and bind the heart that is wounded and broken with a sense of guilt, kill the power of sin, blunt the edge of pain, and sweeten the otherwise bitter trials of life.

No wonder then Paul should have declared it, as what he piously proposed, and resolved to observe among those to whom he intended to preach the gospel,—“ I determined to know nothing among you, save Jesus Christ, and him crucified.” But if he saw no more in his Saviour’s death than may be seen in the death of any martyr in the cause of truth, why exclusively glory in it ? why determine to make it the leading theme of his public discourses, and private conversation ? why expect such effects from it, as the crucifying of the world to him, and him to the world ? We have reason to think, that Peter and Paul suffered to the death for their attachment to Christ, and his gospel ; but would it be lawful for us to glory in their death,—or to say that we have redemption through their blood, even the forgiveness of our sins ? Those who allow of no specific difference between their death and the death of their Lord, only reserving to the latter the same ends in a higher measure, would make it lawful to glory in their death also, though in an inferior degree, or unlawful to



glory in his. But Paul said, God forbid that I should glory, save in the cross of Christ; which plainly says, that the virtues, ends, and properties of his death were peculiar. Were Christ a mere creature, however exalted, it would be criminal to glory in him; and can we for a moment think it lawful to glory in his death, were it unlawful to glory in himself? And yet they are declared to be the true circumcision, the real children of God, who worship him in the spirit, *rejoice in Christ Jesus* with Mary, when she said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour," (Luke i. 46, 47.) and have no confidence in the flesh.

The angel that announced our Lord's resurrection to the pious women, who early resorted to his sepulchre on the first day of the week, places, like Paul, a particular emphasis on the same circumstance;—"Fear not ye: for I know ye seek Jesus, *who was crucified*," Mat. xxviii. 5. That apostle also says, in contrast to the conduct of the Jews, who required a sign, and that of the Greeks, who sought after wisdom; "But we preach Christ crucified, the power of God, and the wisdom of God," 1 Cor. i. 22, 23, 24. If God manifests his wisdom by the cross of Christ, and exerts his saving power through the same medium, does not this shew the necessity of his death to the salvation of his people? But if the cross of Christ made no part of the plan of God, was merely the incidental consequence of the obstinate unbelief and aggravated wickedness of that generation of Jews among whom he appeared, as opponents would persuade us to believe, to glory in it, in that case, would be to approve of the deed of the Jews in murdering him, and to glory in it too! as the matter forcibly bears on my mind.

Our Lord, in dying for sinners, is said to bear their sins, John i. 29. margin, Isa. liii. 11. "For he shall bear their iniquities," which is assigned as the reason that he should *justify many*; shewing the established connection between his bearing our sins, and our bearing his righteousness, or his justifying us by that knowledge of himself, which implies faith in him; and also that this privilege could not be enjoyed, had not our Lord died for the sins of his people, in the sense of bearing them as our paschal Lamb, that was sacrificed for us. The prophet explains what he meant by Messiah bearing the sins of many, "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed," or saved, verse 5.

A very able writer on the other side, (Mr W. of Wisbeach) labours hard, in his *Antisatisfactionist*, to do away the force of the above expressions of the prophet, as affirming the vicarious sufferings of Messiah, or that he died, in any proper sense whatever, as a sacrifice for the sins of his people. With all due deference to this Gentleman's literary talents, and critical knowledge of the original, I oppose to his authority that of the Seventy interpreters of the Old Testament, who must be allowed to have better known the idiom of their own language, from which they translated, and the import of these phrases which alluded to their sacred ritual, than any modern can be supposed to be. They render the clause—"The Lord hath laid on him the iniquities of us all," or, as on margin, "hath made the iniquities of us all to meet on him," (Isa. liii. 6.)

*The Lord delivered him up to our sins ; (Kurios paradoken auton tais hamartiais bemon)* that is, gave him up, in his purpose and holy providence, to suffering and death for our sins ; for no other supposable meaning can the language bear.—Hence Paul says, “ He made him sin for us,” that is, as such phrases plainly import, made him a sin-offering for us, 2 Cor. v. 21. And Peter adds to the same effect—“ Who his own self bare our sins in his own body on the tree,” or such sufferings and death as our sins deserved, 1 Pet. ii. 24. The term rendered iniquity in the text, Gen. xix. 15. is on margin punishment—“ Lest thou be consumed in the iniquity, in the punishment of the city ;” whence to lay iniquity on Christ, is the same as to subject him to the punishment of it. Does not this explain the prophet’s phrase, “ He bare our sins ?” Isa. liii. 11. Thus was he made a curse, or a victim devoted to the altar, to which that term, when so set apart, was applied. By an easy and natural transition, the term *sin*, the procuring cause of suffering, came to be transferred to the victim that was given up, or devoted to suffer as a burnt-offering, for the sins of an individual, or of the people. Thus the term rendered *punishment*, Gen. iv. 13. is, on margin, *iniquity* ; and God is said to have made Christ *sin* for us, who knew no sin, that we might be made the righteousness of God in him, 2 Cor. v. 25. Can we understand this in any other sense, than that the Father constituted him a sin-offering for his people, and as such gave him up to sufferings and death ? A similar phrase occurs, Rom. viii. 3. “ God sending his own Son, *for sin*, condemned sin in the flesh,” or, as on margin, “ by a sacrifice for sin,” condemned sin in the flesh, or by his own sufferings in human nature, and thus provided for its condemnation in the persons of his believing people.—All this plainly shews the necessity of our Lord’s death, according to the plan which infinite wisdom had adopted, and that as a sacrifice for the sins of men, in order to their salvation ; and at the same time shews, that the doctrine which denies this, leaves us no salvation, or, what is the same, effectually removes the salvation which is revealed in the gospel.

Many have viewed David as speaking in most, if not in all his psalms, in the person of Messiah, or that the things which primarily respected himself, had a reference to him as the Head of his mystical body, the Church. The preposition rendered *in*, in that much contested passage, Psal. li. 5. if translated *for*, which is equally its meaning, will enable us to see a farther proof of the doctrine which I am attempting to establish: “ Behold, I was shapen for iniquity : and for sin did my mother conceive me ;” thus expressing the grand end of Messiah’s coming into the world, namely, the putting away sin by the sacrifice of himself. Many of the psalms, so understood, would give us very different views from what we have, when we restrict them merely to David, and exclude David’s Lord.—Some thus apply Psal. xxxviii. particularly verse 4. and also xl. and 12. where the speaker represents himself as encompassed with innumerable evils, and taken hold of by his iniquities, so that he was not able to look up ; and that because these were more than the hairs of his head, his heart faileth him, or, as on margin, forsaketh him ; and we know that part of these psalms, at least, is, in the New Testament, put in our Lord’s mouth, or spoken of him, as the character to whom

such things chiefly apply. The iniquities committed by his people he might call his own, because, with his consent, placed to his account; and because he engaged to bear such sufferings and death as they deserved.—Bishop Lowth, in his version of Isaiah, renders liii. 7. “It was exacted, and he was made answerable; and he opened not his mouth;” thus making our Lord’s silence under the accusations brought against him, and the sufferings which he endured, to be the result of that responsibility, for the iniquity of all, mentioned in the preceding verse, which he voluntarily attached to himself.

The New Testament writers, when speaking of the death of our Lord, evidently kept in their eye the mode of typically removing sin, by these sacrifices under the law, which prefigured the one great sacrifice of our all-atoning High-Priest; and expressed themselves in the language employed by the prophets upon that subject. The word used, Isa. liii. 11. “He *bore* the sin of many,” is the same that occurs, verse 4. “Surely he hath *borne* our griefs, and carried our sorrows,” or, as the Bishop, more conformably to the Hebrew text, renders the latter clause—“And our sorrows he hath *carried* them;” which must intend, that he endured these griefs and sorrows which our sins deserved. The Interlinear Hebrew Bible renders the verb by a Latin word, (*bajulo*) which signifies to carry a weight, or burden, as a porter does upon his shoulders. The Bishop renders verse 10. “Yet it pleased Jehovah to crush him with affliction:” and next verse—“If his soul shall make a propitiatory sacrifice, He shall see a seed, which shall prolong their days, and the gracious purpose of Jehovah shall prosper in his hands.”

A practice is allowed to have prevailed among the Jews, after the captivity, and so late as the time when our Lord was crucified, to send forth a herald, to proclaim through the streets, when a pannel was arraigned before the judge, ‘Whoever knows any thing that tends to prove this man’s innocence, (he being particularly notified) let him come and speak in his defence;’ which privilege appears to have been denied to our Lord, or, if granted, no one undertook his defence. The above version leads to this sense—“By an oppressive judgment he was taken off; and his *manner of life* who would declare?” This intimates, that no one would undertake his defence before the court, the odium excited against him being so great, and the danger of undertaking to plead his cause so obvious. “For he was cut off (adds the prophet) from the land of the living; for the transgression of my people he was smitten to death,” v. 8. Can any thing be more express and decisive on this important point?—When the words in Hebrew and Greek, that correspond to the English verb to *bear*, are used, in reference to God, to express his agency in regard of sin, they are allowed by good judges to import, the lifting up, and taking away of sin, which includes the removal of its guilt, that constitutes liableness to punishment; but when it respects sinners, or our Lord, that it denotes the undergoing of the punishment it deserves, the bearing such sufferings as sin exposes to. The Greek verb *airo*, applied to Christ, John i. 29. signifies to *lift up*, to *bear*, to *carry away*, as does the Latin verb *tollo*, by which it is rendered; and these senses fully express our Lord’s agency respecting sin. The same applies to his bearing our griefs, and carrying our sorrows,—the cause and effect resting on the same ground in this

respect. The term rendered sin comes sometimes to signify God's penal visitation of it, and then it means the punishment of sin; as Gen. iv. 13. "The punishment of my sin is greater than I can bear;—xix. 15. and Lam. v. 7. "Our fathers have sinned, and are not; and we have borne their iniquities;" the punishment due to their sins. "Your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness; ye shall bear your iniquities forty years;" that is evidently, the punishment due to their whoredoms and iniquities, Numb. xiv. 33, 34. "He that eateth it, shall bear his iniquity,—that soul shall be cut off from among his people;" Levit. xix. 8.—To bear sin or iniquity, then, is the same as to be punished, slain, cut off, or put to death for it; as Ezek. xviii. 20. "The soul that sinneth, it shall die: the son shall not bear the iniquity of the father," that is, be punished for it, "neither shall the father bear the iniquity of the son."—What just reason can be then given for fixing a new sense on these phrases, when they apply to the sufferings and death of our Lord?

Even among the Heathen, similar phrases were understood in much the same sense. *Luere peccata, to expiate sins—delictorum supplicium ferre, to bear the punishment of crimes*, are phrases which occur in Roman authors. The instance of the two Decii, father and son, devoting themselves to destruction for the safety of the people, has been highly celebrated. The Father, at the head of the Roman army, of which he was general, commanded the priest to devote him to death, for the deliverance of the army from the total ruin that threatened them, with the usual ceremonies in the full view of the enemy, similar to what a king of Moab did to his own son. Livy remarks, that 'He was looked upon by both armies as more venerable than mortal, as one sent from heaven to be a piacular sacrifice, to appease the anger of the gods, and transfer destruction from their own army to the enemies.' The son, in like manner, follows the example thus set him by his Father, by devoting himself to death for the safety of others. The historian adds, 'That he carried before him fear, and flight, slaughter and blood, the anger of the celestial and infernal gods,' carried these away, or averted them from his countrymen. Livi remarks, that these two men were more to be valued than all that were saved by them; in such estimation were such characters held among the Heathen; though so many of our moderns, that profess to admire them, so much undervalue such generosity and benevolence in our Lord, as to deny him the honour of such a sacrifice, and the Father the honour of accepting of it.—Whether the idea of such a mode of pacifying the anger of their supposed deities, was handed down by tradition, or arose from the early promise of a deliverer to be sent from heaven to expiate human crimes, and avert human miseries, by the sacrifice of himself; the prevalence of such a notion, at least, shews that there is nothing shocking to reason, but the very reverse, in the idea of an innocent or meritorious character delivering himself up to death for the good of others.

How much has Codrus been celebrated for seeking an occasion of death, when the response of the oracle was, That the army on whose side a king fell should be victorious! Leonidas for giving himself up to certain death in the field of battle for the safety of Lacedemon; and Menæceus for devoting himself for the city of Thebes, when in danger of being

destroyed by the Argives! And shall our Redeemer not have praise for his generous deed in laying down his precious life a ransom for many? Shall the efforts of men to cause the glorious truth to be discredited, so prevail as to rob him of his glory, and the children of men of the benefit that ariseth from his benevolent interposition?

Socinians may affirm, that it is repugnant to reason, and every idea of moral justice, that a righteous person should be substituted in the place of the guilty, and suffer such punishment as they deserved, though the motion should originate with himself, and the awarded sufferings be voluntarily borne by him; but the most enlightened Pagans, Jews, and Christians, with comparatively few exceptions, have been of another mind. To transfer guilt to a substitute, so as to subject him to certain sufferings on account of it, that a great and good end may be thus secured, is an act of the Most High, and belongs not to any human legislature. Tho' reason could not discover such an expedient for saving men from guilt and misery, yet when revealed, enlightened reason must allow it to be expressive of divine wisdom and love. Every argument that would make it unjust in God to impute sin to the innocent without such a view, would also make it unjust in him not to impute it to the guilty; and so there could be no forgiveness. But the injustice lies wholly on the other side; for our opponents make God to have subjected his innocent Son to punishment, or sufferings and death, of a very ignominious nature, without having one end to serve by all this, that might not be equally served by the death of Peter or Paul. They must grant this, or maintain that the providence of God had no concern in the death of Christ, and that he could not prevent it.

To let sin pass unpunished, and to clear or acquit the guilty, in a way that does not vindicate the honour of the divine law, the veracity of God's threatenings, and the equity of his administration, would certainly not become the righteous Judge of all the earth. But in the remission of past sins, or in the acquittal of the sinner, through faith in his blood, whom God hath set forth to be a propitiation, his righteousness is declared, Rom. iii. 25. Therefore, what our opponents brand as irrational and unjust, only demonstrates the wisdom, love, holiness, and justice of God, and manifests him to be, in the exercise of all his perfections, what his word declares him to be—*the just God and the Saviour*. Does not the word of God represent the sins of men as *debts* contracted against himself? Was it ever thought unjust in the transactions of the world, that one man should become cautioner for the debt of another, whom he loved, and pay the debt too, when this might be done in a way that would redound to his own honour and ultimate advantage? If a man marries a woman in debt, knowing her to be so, does he act out of character in paying it, for the love he bears her, when his funds are much more than adequate? Is the man applauded, who, from a principle of friendship or humanity, redeems his neighbour from slavery, and will this serve to cement their attachment in future? and was it not becoming in Christ, our elder Brother, to give his life a ransom for those whom he loves with an everlasting love, and becoming in his Father to accept of that ransom, seeing all will redound to Messiah's glory, and serve most effectually to secure to him the gratitude, the love, and the obedience of his people? Justly may this be called an Atonement; a making him and them, who before were at such

variance, that they could have no cordial mutual fellowship, one in the most delightful and important sense. Why suppose that atonement in this sense is unfriendly to our cause, or bears an unfavourable aspect on the love of God to his people, when we maintain that the death of Christ was intended to remove every bar on God's part, that could prevent the honourable reception of his returning prodigals, and had for its grand and ultimate object this complete reconciliation?

But our opponents always talk and argue, as if we maintained that the sufferings and death of our Lord produced a material change on the nature, dispositions, or purpose of the Father, when we trace the whole scheme of salvation to God's love to a guilty world. They should not be so ready to grasp at the expressions wrath, firey indignation, and the like, as applied to our Lord's sufferings, and to construe them so as to contradict the above, when in fact our Lord endured what they themselves define to be the wrath of God, and when we are told that his heart was like wax melted in the midst of his bowels, and poured out like water, and his strength dried up like a potsherd, while he ascribes the bringing him by such sufferings to death directly to his Father—"Thou hast brought me into the dust of death, Psal. xxii. 15. In Psal. cii. 9. which is applied to our Lord in the New Testament, he says, "My bones are burnt as an hearth;" and in Psal. lxxxviii. 6, 7. which is also applied to him, "Thou hast laid me in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me; and thou hast afflicted me with all thy waves." These, and the like expressions, taken in connection with what he said in the near view of his sufferings, "My soul is exceeding sorrowful, even unto death," or encompassed with sorrow; with his agony and prayer in the garden, and his doleful exclamation on the cross, "My God, why hast thou forsaken me?" cannot be accounted for on the scheme which I oppose; though all this certainly goes far to justify the strongest expressions that have been used in describing the sufferings of our Lord.

We nowhere in Scripture find such effects ascribed to the death of martyrs, whether under the Old or New Testament, as are everywhere ascribed to the death of our Lord. Are they ever said to give their lives a ransom for many, to have died for our sins according to the Scriptures, made reconciliation for the sins of the people, that they are the propitiation for our sins, and that in them we have redemption through their blood, the forgiveness of sins? To allow the sufferings of our Lord to have proceeded only from the same causes which produced theirs; is to sink him far below myriads of his followers, in point of fortitude and courage; for it is certain many of these, and that even of the weaker sex, have borne far greater bodily sufferings without one murmuring word. But while that scheme degrades him in his original character into a mere creature, it sinks even that creature beneath what might be expected from a dignified human character. As it denies the divinity and atonement of our Lord, it can ascribe to him only some degree of eminence above other prophets, martyrs, and worthy examples, but no essential difference in regard of the nature, ends, and effects of his divine mission. Were this the whole truth, this sun of righteousness had set under a cloud indeed; for upon such a supposition Messiah acted as meanly in the last scene of

life, and as much forfeited all his former pretensions, as the most malicious of his enemies could desire. For ever banished be such a thought from the human mind, and perish from the earth every system that would justify it!

Socinus, however, the reputed father of the system that goes under his name, was more candid than most of his disciples; for while he admits that the apostles might have believed, that our Lord's death made an atonement for sin, in which sentiment some of his scholars have acquiesced, he avowed that this would not induce him to believe it, nor even the most express declaration of Scripture. This is ascribed to him, nor has the truth of it been called in question by his friends, that I know; but the author pretends not to have seen any more of his works than quotations; yet the justice done him in these he saw no reason to call in question. He makes free to say, that it is not owing to want of Scripture evidence, that the proper deity of our Lord, and his atonement, are denied, but to want of faith in the Scriptures themselves.

Some who would be thought believers of the doctrine of the atonement, have yet their objections to it, as usually stated. It is usually urged, that God is not represented in Scripture as reconciled to us by the death of his Son, but as reconciling us by it to himself; whence they say, that it is man who needs to be atoned or reconciled, and not God, and that atonement refers to a change produced in us, and not to any work performed without us, or accepted of God in our behalf. The following texts are referred to in proof, Rom. v. 10. xl. 15. 2 Cor. v. 18. Eph. ii. 15. Colos. i. 20. By the use of the term atonement in the Old Testament, it appears evident, that it always had reference to the appeasing of anger, or the averting of the wrath of God from a person, or the people, by burning incense, or offering peculiar sacrifices, to remove what interrupted friendly intercourse between God and them, or prevent the execution of his threatened vengeance. "And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them; for there is wrath gone out from the Lord; the plague is begun," Numb. xvi. 46. It is evident, that the atonement here had an immediate reference to God, to produce a change in his conduct towards the people, and not to the congregation, in whose behalf it was made; for their reconciliation to God is distinct from it, though intended to be influenced by it.—The term atonement occurs in our version of the New Testament, Rom. v. 11. "Jesus Christ, by whom we have now received the atonement." The original word signifies *reconciliation*, a change from a state of enmity to one of friendship and goodwill. It is not to the purpose to tell us, that there is no enmity in God, and that reconciliation cannot intend any change in him towards his creatures. In the instance above, it referred to the averting of his wrath, which broke forth in the plague that began in the camp. God is said to be angry with the wicked every day, that is, not to be reconciled to them while they continue in the love and practice of sin. The term occurs also, Rom. xi. 15. 2 Cor. v. 18, 19. where it is rendered reconciling, reconciliation. The verb from which it is derived occurs, 2 Cor. v. 18, 19, 20. Rom. v. 10, twice, 1 Cor. vii. 11. 2 Cor. v. 20. and signi-

ties to *reconcile*, that is, adds Parkhurst, 'To *change* a state of enmity between persons to one of friendship.'

The simple verb signifies *to change, to alter*, and compounded with the preposition *kata*, it imports intenseness, and so increases the sense of the simple verb as to denote a thorough or perfect change, a total alteration from a worse to a better state; and hence is employed, in its verbal and substantive form, to denote that peace, that reconciliation on God's part, which hath been effected by the death of Christ, by virtue of which, rebellious sinners are assured that they shall find pardon and acceptance with God upon believing in Messiah, and submitting to his authority. Though this latter idea is included in the full import of the term, yet never, when it respects God's dealings with his guilty creatures, and their dispositions and conduct toward him, without presupposing the former as leading to, and securing the latter, and as forming the basis on which it solidly rests.

The gospel is the ministry of reconciliation, chiefly because it discovers how God was in Christ reconciling the world, or expiating its guilt by the sufferings and death of the Messiah; and also how he is in him, in consequence of this reconciling the world to himself, by subduing the enmity of it by his word, grace, and Spirit. Hence the term reconciliation, though it has a chief and primary reference to the change effected by the death of Christ, in breaking down walls of separation between God and his offending creatures, and all former distinctions that kept the Jews a distinct people from the Gentiles; whence it became consistent with his honour, as a holy and righteous God, to receive all such of either into visible covenant relation, as believe in Christ; yet all this natively pointed at, and includes their reconciliation to God, which the term also imports; for this latter sense implies the former, in which it is included.

There are other three terms in the Greek, which are employed on this subject, the proper meaning of which is not always to be learned from the translation. The verb *hilaskomai*, or *hilaomai*, which is derived from another verb *hilao*, to be propitious. This verb, we are told, may be deduced either from the Greek word *eleos*, *pity, mercy, compassion*, or immediately from the Hebrew verb—*hel*, to pierce, to penetrate; because misery, to which mercy always refers, penetrates and affects a compassionate heart. The Latin word for mercy, *miser cordia*, conveys the same idea, the two words of which it is compounded literally signifying, *pain of heart*.—The verb *hilaskomai* in the Middle voice, with an accusative of the thing, signifies *to make atonement for*, in proof of which Heb. ii. 17. is referred to by Parkhurst. But with all due deference to so able a critic, instead of rendering the verb *to make atonement for*, as above, or with our version, "*to make reconciliation for the sins of the people*," I would render it in connection—"that he might be a merciful and faithful High Priest in things that relate to God, in order to *expiate* the sins of the people." This is a most literal version; and the use of the Middle voice shews that the reconciliation or expiation was wholly made by our Lord, acting as Priest. To reconcile the sins of the people, in the sense to which our opponents confine reconciliation, is a contradiction, and an absolute impossibility in the very nature of the thing; for sin cannot be changed



to a friend. Does not this shew, that to reconcile, in the Scripture use of the verb, to which reconciliation must correspond, and to atone or expiate, so far import one and the same thing, that the former are never used in regard of God, but when the latter is understood?

In Theodotion's Greek version, the compound of *hilaomai*, is used in a similar construction, Dan. ix. 24. *exilasasthai adikias*, to expiate iniquities; which our version renders—"to make reconciliation for iniquity," that is evidently, to make atonement for it. In Eccclus. xxxiv. 19. a similar phrase occurs, which is rendered—"Neither is he pacified for sins by the multitude of sacrifices." The passive of the verb, followed by a dative, imports to be propitious or merciful, and that in consequence of faith in such atonement made; Luke xviii. 13.—The word *hilasmos*, derived from the verb, is rendered propitiation, 1 John ii. 2. iv. 10. and is used by the Seventy, Ezek. xlv. 27. in reference to the officiating priest, The word plainly signifies a propitiatory victim or sacrifice for sin; and hence the clause where it occurs in the above text, is rendered—"he shall offer his sin-offering." Here we also see, that the term rendered propitiation evidently means a sin-offering, or sacrifice of expiation; and, as applied to our Lord, intends the sacrifice of himself. The victim devoted to the altar was called *anathema*, which is rendered a curse, and is also applied to our Lord; but signifies what is devoted or dedicated to God, and is employed one way or other for his honour.

The other word derived from the verb is *hilasterion*, a mercy-seat, propitiatory, and is used Rom. iii. 25. and there rendered propitiation; and in Heb. ix. 5. where our version has it mercy-seat. By applying this term to our Lord, Paul teaches us to view him in the character of our Priest and sacrifice, as the true mercy-seat, or the reality of what the lid or covering of the ark of the covenant, that was made of pure gold, represented to the faith of the believers under the Mosaic dispensation. The Hebrew term that denoted the mercy-seat was derived from a verb which signifies to cover, to expiate; because typical expiation so covered the sins of the people, that God did not view them with an avenging eye. How significantly did this express the benefit of the great atonement to every true believer! whence the pardon of sin is often prayed for, and expressed under the notion of covering it from God's sight; and the denial of forgiveness, by placing the iniquities of men before him, or in the light of his countenance, to be clearly seen, in order to execute vengeance for them, Psal. xxxii. 1. lxxxv. 2. Rom. iv. 7. Psal. xc. 8. On the great day of atonement, the high priest sprinkled the blood of the expiatory sacrifices on and before the mercy-seat, where Jehovah promised to meet his people. The reader may consult Exod. xxv. 17. Lev. xvi. 14, 15. Exod. xxv. 22. xxix. 42. xxx. 36. Lev. xvi. 2.—The lambs of the daily morning and evening sacrifices, that were doubled on the Sabbath day, were bought with the public money, to intimate the concern the whole nation had in the expiation made by them, and had the sins of all the tribes typically transferred to them, by the laying on of the hands of those who attended for that purpose, and for the time represented the whole nation.

The writer of the epistle to the Hebrews tells us, that "every high-priest, taken from among men, was ordained," or constituted such, "for

men, in things pertaining to God, that he might offer both gifts and sacrifices for sins;" (Heb. v. 1.) and adds, ver. 3. "he ought, as for the people, so also for himself, to offer for sins." Christ could not offer for the sins of the people any of the victims which the law had prescribed, not having been of the tribe of Levi, to whom it pertained to offer such, but of that of Judah, none of which tribe had right to interfere with the office of the priesthood, or to exercise any of its functions. But Messiah having been constituted an High-Priest by the oath of God, his office required that he should offer sacrifice for the sins of the people, or make reconciliation for their sins, and that he himself having suffered, being tempted or tried, he might be able to succour them that are tempted, or tried, by sore affliction, Heb. ii. 17, 18. That he might be capable of presenting a sin-offering, proportioned in value to the dignity of his person, and the demands of the case, a human body was prepared for him, that through the offering of this body once for all, we might be sanctified by the coming of our Lord in his incarnation, to accomplish the Father's will in giving his life a ransom for all, to be testified in due time, Psal. xli. 6, 7. Heb. x. 5. 1 Tim. ii. 6. We also read, Isa. liii. 10. "When thou shalt make his soul an offering for sin," margin, "when his soul shall make an offering for sin;" whence we see that our Lord's human soul and body, these constituent parts of our nature in him, in which alone he was capable of suffering, constituted his all-atoning, and all sufficient expiatory sacrifice; which he offered up through the eternal Spirit of his proper Deity, that divine altar which sanctified this gift, and gave it infinite value and efficacy; whence God is just, and manifests himself to be so, in justifying the ungodly that believe in Jesus,—unites in himself the character of the just God and the Saviour.

But the scheme that denies proper atonement to the death of our Lord, reduces the epistle to the Hebrews to a kind of mere unmeaning jargon, contrary to the testimony given it in a selected version of the books of Scripture, sanctioned by avowed Socinians. In a note at the beginning, the annotator remarks;—"This epistle is deservedly admired for the elegance and beauty of its style. The scope and design of it is to show the superiority of the Christian covenant over the Jewish, or the preference of Christ and the Christian institution to Moses and the high-priest, and the Mosaic dispensation."—He should have added, that this superiority consisted in the superior dignity of Messiah's person, and in the unbounded excellence and efficacy of his sacrifice; in which respects the two dispensations, and their mediators, are contrasted in that epistle.

The Christian reader, who has not access to the works of the learned, or cannot consult the dead languages, will surely feel gratified with the epitome given of what has been written on this subject, or may be derived from the knowledge of the original. Must it not appear obvious to every candid reader, that the whole is calculated to establish that view of the atonement made by our Lord, which represents himself as dying a propitiatory sacrifice, or sin-offering; for the sins of the world? If the sins of the Jewish nation were typically transferred to the lamb offered in daily sacrifice, and the paschal lamb sacrificed on the great day of atonement; does not this plainly shew that our Lord died under the imputation

of human guilt; whence he is said to have been made sin, or a sin-offering, for us, though he knew no sin, that he might be made the righteousness of God in him, or might have his righteousness actually imputed to us through faith for our justification? Need I adduce any farther proofs, that in Scripture language, *to reconcile*, according to the view of that and equivalent terms, generally signifies to do something by, or for the offending party, to secure peace, or obtain favourable acceptance with the offended; whence *to be reconciled*, is to be restored to the favour and friendship of those to whom we have given offence? In this sense surely we are to take it, Mat. v. 24. "First be reconciled to thy brother, and then come and offer thy gift." The person who gave the offence, or against whom his brother has some ground of displeasure, is commanded by our Lord to go and pacify him; which even in the passive voice imports a removing something from the mind of the offended party, that stands in the way of that reconciliation, which hath future friendship and intimacy for its object.

Is not the same idea included in a wife being *reconciled to her husband*, after she had offended him by her elopement? 1 Cor. vii. 10, 11. Here the wife is evidently the offending party, and yet she is exhorted to be reconciled to her husband, by due submission, and dutiful carriage, and not to reconcile her husband to her; another proof that reconciliation was to be made to the party to whom the offence was given, the very point in debate between us and our opponents. In this sense does the phrase evidently occur, Rom. v. 10. "If when we were enemies, we were *reconciled to God* by the death of his Son, much more, being reconciled, we shall be saved by his life." In the latter clause it signifies being brought into a state of favour and friendship with God; which flows from that reconciliation or atonement which is mentioned in the first clause as made to God by the death of Christ. In this latter sense it occurs, Eph. ii. 16. which is also expressed, Col. i. 20. by making peace through the blood of his cross; while the latter clause includes the other sense, which is consequent upon this, "to reconcile all things unto himself." What the princes of the Philistines said of David, "Wherewith should he *reconcile himself* to his master? should it not be with the heads of these men?" corroborates the same view, 1 Sam. xxix. 4. Here the turning his arms against the Philistines is spoken of as the mean of pacifying his master Saul, for the offence David is supposed to have given him; which makes reconciling himself to him, to consist, not in any inward disposition on the part of David, but in the outward act of shedding the blood of Saul's enemies.

In Ezek. xvi. 63. the original verb, which is rendered *to reconcile*, to *atone*, and which signifies to *cover*, to *expiate*, whence the mercy-seat or propitiatory, on which the blood of the victims was sprinkled, on the great day of atonement, within the veil, took its name, is translated in that text, *pacified*; "When I am pacified towards thee for all that thou hast done!" The reader may consult Lev. viii. 15. also chap. xvi. 20. where it is applied to reconciling the holy place, the tabernacle, and the altar, things incapable, from their nature, of the reconciliation for which our opponents contend; and likewise, 2 Chron. xxix. 24. where the priests are said to have killed the he-goats for the sin-offering, having

previously laid their hands upon them, v. 23. as directed, Lev. iv. 24. and to have made reconciliation with their blood upon the altar, which is explained by their thus making atonement for all Israel. This of old made way for the expressions of God's love, as in Hos. xiv. 4. "I will heal their backslidings, I will love them freely: for mine anger is turned away from him." God's deserved anger is turned away from us only in consequence of the atonement made for the sins of men, by the Son of his love; whence probably the change from the plural, *their* backslidings, will love *them*, to the singular *him*—"mine anger is turned away from him." We see then that such expressions, in their various forms, when applied to God, signify his being atoned, reconciled, pacified, rendered propitious, or placated by sacrifice.—When John declared that God is love, he by no means intended, that his love is manifested, or the fruits of it enjoyed, without the intervention of an atoning sacrifice for the sins of his people, to pave the way for their free and full forgiveness. In the very context, where he twice calls him Love, (1 John iv. 8, 16.) he represents that love as manifesting itself in sending his Son into the world to be *the* (*hilastrum*) propitiation," or the propitiating sacrifice "for our sins," ver. 9, 10.

Strange it is, that the Socinians should make free, after all that the Scriptures have said on this head, to set up their own wisdom, in opposition to God's wisdom, as the rule of what was befitting him to do in such a case, and even to venture to say, that they would not believe such a doctrine, though the Scriptures should reveal it ever so plainly! They may continue to disbelieve it, and time will shew whether such conduct be wise and prudent. I cannot tarry to examine their objections, having already enlarged on this part of the proposed plan far beyond what was intended. Those who lend an ear to objections against a plainly revealed truth, and suffer them to produce hesitation, or confirm unbelief, have cause to fear God will leave such objections to become their snare, and to entangle their souls to their destruction; that they may thus be damned or condemned, who believe not the truth, but love and believe a lie—I might point out a variety of effects, comprehensive of the salvation revealed in the gospel which the Scriptures ascribe to the death or blood of Christ, and which are hence so many irrefragable arguments to prove the necessity of that death, in opposition to those who deny any such necessity, in order to the salvation of a lost world. But this I at present wave, contenting myself with an answer to a general, and, with some, very favourite objection\*.

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\* The Church of the Universal persuasion, Greenock, express their views of this important doctrine of Christianity in the following article of their creed, which may supply the defect mentioned above, and furnish an irrefragable proof, almost wholly expressed in Scripture language, of the necessity of our Lord's death, in order to the salvation of his people.

"I believe that the death of Christ was necessary, for the following reasons, among others: To magnify the law of God, and make it honourable in its penalty, as he had honoured it in his life in its perceptive part (a);—To vindicate the honour of the Divine government, which had been injured by the sins of men (b);—To consecrate himself for the full discharge of his high offices, the sublimest act of his priestly function (c);—To verify what he said to two of his disciples, "Ought not

It is pleaded, that God has a right, freely to pardon sin, without any such atonement as we plead for, and if he does not, that his forgiveness is less free, and, consequently, more unworthy of him, than the pardon which weak and imperfect man can give; and often gives; his offending

• Christ to have suffered these things, and to enter into his glory?" the obligation to suffer which, he argued from the writings of Moses and all the prophets (d);—Also seeing "it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect," or consecrate him, "through sufferings;" whence, had he not died, they could not have been brought to glory, as we cannot for a moment suppose, that God would bring any sons to glory, in any way which did not become him (e);—That having been made like unto his brethren, whom he came to seek and save, and so constituted capable of suffering, he might be a merciful and faithful High Priest, to make reconciliation for the sins of the people; that himself having suffered, being tempted or tried, he might be able to succour them that are tried in any manner like as he was; (f)—That Christians, through faith, might keep the true passover, and the sprinkling of the blood of the true paschal Lamb,—Christ our passover, who was sacrificed for us, and who takes away the sin of the world, lest he, that shall destroy all who are not found under the covert of that blood, should touch them (g);—That we might be "sanctified, though the offering of the body of Jesus Christ once for all (h);"—That, having made peace through the blood of his cross, he might reconcile all things unto himself; that those who were some time alienated, and enemies in their mind by wicked works, might be reconciled, in or by the body of his flesh through death (i);—To learn, from what he endured, to sympathise with his people or subjects under all their sufferings (k);—That he might learn obedience as man by the things which he suffered, and that, being made perfect or consecrated by his sufferings, he might become "the author of eternal salvation to all them that obey him (l);"—That his blood might purge the conscience of all his people from dead works to the service of the living God, and so cleanse them from all sin (m);—To consecrate the faithful as kings and priests to God, that they might be washed from their sins in and by his own blood (n);—That his flesh, or sufferings, in his embodied state on earth, by which he gave his life a ransom for all, might be meat indeed, and his blood drink indeed (o);—And that through death he might destroy him that had the power, that held the empire; of death, that is the devil, and deliver them who through fear of death were subject to bondage (p);—I believe that Christ ought to have died, according to the Scriptures, for the offences of both Jews and Gentiles, and to rise again for their justification; and that, therefore, any doctrine which denies this essential article of the Christian faith, must be contrary to the revealed will of God; and cannot hence be according to godliness (q).

In the above article, that Church, with which the Author is in communion as their Pastor, has been the more full and particular, because their very existence as a church has been more than once threatened by the attempts made to introduce among them the opposite error, and others connected with it, and that serve it as a base; and because many, who profess to be like-minded with them on a certain important point, have unhappily departed from what that Church deems, in their deliberate judgment, the very basis of our Christian hope; whence they were anxious to commit to record what they believe to be the faith once delivered to the saints;

(a) Isa. xlii. 21.—(b) Psal. xxii. 3.—(c) Heb. ix. 12.—(d) Luke xxiv. 25, 26, 27.  
 —(e) Heb. ii. 10.—(f) Heb. ii. 17, 18.—(g) Heb. xi. 28.—(h) Heb. x. 14.—(i) Colos. i. 20, 21, 22.—(j) Heb. iv. 15.—(k) Heb. v. 8, 9.—(l) Heb. ix. 14. 1 John i. 7.—(m) Rev. i. 5.—(n) John vi. 53, 54, 55.—(o) Heb. ii. 14.—(p) 1 Cor. xv. 3, 4. Rom. iv. 25. Christ could not have been Lord of the dead and of the living, had he himself not died, Rom. xiv. 9.

fellow-creature, without insisting on any satisfaction from the offending party. What is right and proper for God to do, we know from what he actually does; for he does nothing but what is right. The absolute rectitude of his nature, and the character which he sustains, and can be

on this and other important points of the Christian system, that posterity might know their views, and see that they were not carried away by the torrent of these errors, which are rapidly spreading in this dark and ominous day, and swallowing up many in its menacing and fatal vortex. Is it possible that the death of Christ should make no necessary part of the plan of God, for the salvation of a lost world; when the Scripture of truth assert the connection of every branch of salvation with that event, as its inseparable root, that gives subsistence, energy, effect, and perfection to the whole? Seeing God does nothing in vain, he certainly would not deliver up his beloved Son to the death of the cross, if his benign plan could be accomplished without any necessity of his dying. Let any one separate all that is contained in the above particulars, to be found in almost so many words in Scripture, from the salvation revealed in the gospel, and the means by which it was procured, and see if he will leave any thing behind that can be called salvation, or any possibility of attaining it; whence we infer, that every scheme which denies the necessity of atonement, in order to salvation, denies and rejects the salvation of God, and so leaves the whole world of mankind to remain in endless ruins, what even the supralapsarian scheme of absolute reprobation could never be charged with.

Those who see nothing in the cross of Christ but a creature giving up the ghost, or submitting to death, because arrested and overpowered by his enemies, can with no propriety adopt the language of Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world." But he who can recognize in that event the great God our Saviour voluntarily submitting to sufferings and death, that his people might live, and that by the infinite dignity of his glorious person, as Immanuel, God in our nature, he might impart unlimited value or merit to his righteousness, sufferings, and death, may well glory in the cross of Christ, see its efficacy in crucifying the world to the Christian, and the Christian to the world; and perceive the reason why Paul determined to know nothing, in the course of his ministry among Jews and Gentiles, but Jesus Christ and him crucified, what was, in one form or other, connected with his death, and received its efficacy from it. That he died in weakness as the Second Adam, who, to be like the first, and capable of sympathizing with his brethren, whom he came to seek and to save, must have been capable of suffering and death, is readily granted, else he could not have been man, endued with all the essential properties and innocent feelings of human nature: but that he rose from the dead in power, the power of that deity, which is as much his as the humanity in which he suffered, we believe and maintain, and on this union of the divine and human nature in him rest all our hopes as Christians.

When our Lord said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again," did he not assert that he possessed the incommunicable prerogative of God,—whose peculiar province it is to quicken the dead? John x. 17, 18. Is not the very same truth included in what he said to the Jews, "Destroy this temple," pointing probably at the same time to his own body, in which sense they understood him, "and in three days I will raise it up?" John. ii. 19. A creature can no more give itself life, when dead, than it could call itself into being before it actually did exist. Did our Lord retract or qualify what he so asserted, when he added, "This commandment have I received of my Father?" Opponents would fain make this mean, This power have I received of my Father; but that expression would convey a quite different sentiment. Our Lord evidently meant, that by giving himself to the death

sustained by no other, makes it impossible for him to do, acting in character, and out of character he never will act, what man may do, or even what he ought to do in many cases, acting only in a private capacity. What is meet and proper in a magistrate, acting in his official capacity, would no way befit the character of a private person, vested with no such authority. The former is bound to be the guardian of the laws, and to cause them to be respected,—to seek the good of the community over which he presides, though at the expence of individuals, and to maintain the honour of the administration of justice which is lodged in his hands. That mode of dispensing pardon, which chiefly tends to impress the subjects with a fear of violating the laws, and with due respect for the divine government, is certainly most worthy of God.

Two things directly opposite cannot be supposed to be equally becoming the Divine character, viz. to forgive sin without any atonement; and yet to appoint that an atonement should be made, for the honour of his justice, holiness, and veracity, as an indispensable condition of that forgiveness, requiring our faith in that atonement, and our improvement of it as such. God cannot deny himself, and it is impossible for him to lie; which argues the absolute perfection of his nature; but frail man can do both; yet must not be thought, on that account, to be a freer agent than his Maker, 2 Tim. ii. 13. Heb. vi. 18. The writer of the epistle to the Hebrews tells us,—That “it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings;” (Heb. ii. 10.) and that, as in the preceding verse, he should by the grace of God taste death for every man.

The whole train of reasoning employed by some on this point, goes directly to urge the reverse, to prove that such mode of bringing sons to glory, was highly unbecoming the God of love. Are men wiser than

for our sake, and re-assuming the life so resigned, he acted in perfect conformity to his Father's will and instructions.

When we assert, that our Lord is a divine person, or the Son of God by nature, some have retorted—Do you call in question the character given him by an apostle, —“the man Christ Jesus?” We may reply, Do you call in question the character given him by the Father,—“Thy throne, O God, is for ever and ever?” Psal. xlv. 6. Heb. i. 8. and by himself, Rev. i. 8. “I am the Almighty!” Seeing these two characters are and must be true, we then are authorised to call the man Christ Jesus, the Almighty God, whose throne is for ever and ever.—To say, that were he a divine person, in the sense of actually possessing the divine nature, the Jews could not have crucified him, is speaking wide of the purpose. Do we ever so much as insinuate that our Lord could suffer in his divine nature? Do we not assert the very contrary, and maintain, with the word of truth, and with common sense, that he suffered only in his human nature, the inseparable property of which is passivity, or a capability of suffering? His strong cry on the cross, just when he was giving up the ghost, or rather, as the original phrase imports, dismissing his spirit, is a clear proof that at the very time when he died as man, he still lived as God, and had absolute power over his own life, to retain or dismiss his spirit at pleasure. Are they not much to be pitied who see in our Lord, living, dying, and reigning, only a creature, that properly had no life in himself, and was as much in the power of his enemies, for any power inherent in him, or properly his, as any other man?

God, to know better than himself what becomes his character? Will mortals presume to say, that an atonement made by the sufferings and death of the Son of God, as a medium of reconciliation, was unnecessary, and that to receive it from the Son of his love, was on his part highly unbecoming; while the reverse is plainly asserted in Scripture? Do we find that God ever exercised the supposed right of dispensing pardon without any regard to an atonement? Under the law, there was no remission of sin, even in a typical sense, without shedding of blood; (Heb. ix. 22.) and does not this shadowy effusion of blood look forward to the substance or reality in the shedding of that blood, which is emphatically called, *the blood of the everlasting covenant*? The gospel reveals no way of reconciliation to God, no way of obtaining the remission of sin, but through the death of his Son, "whom he hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins," Rom. v. 10. and iii. 24, 25. As Christ is expressly called our propitiatory or mercy-seat, it was necessary, in order that penitent sinners should find the place of his feet to be such indeed, that it should be sprinkled with better than the blood of brutal victims, even with his own precious blood, as of a lamb slain without spot, and without blemish. "It was necessary that the patterns of things in the heavens should be purified with these" sacrifices which the Mosaic ritual prescribed; "but the heavenly things themselves with better sacrifices than these." Heb. ix. 23.

I must add, that the train of reasoning employed by those, who deny the atonement, in what appears to be the true Scripture sense of it, presents itself to my mind as throwing a gross reflexion on the conduct and character of Jehovah. To find it asserted, upon the highest authority, that he sent his only begotten Son into the world, to die for our sins according to the Scriptures, or to give himself a ransom, or price of redemption, for all—to be the propitiation for our sins—to reconcile us to God by his death, that we might have redemption through his blood, even the forgiveness of sins; and yet maintain that there was no need that atonement should be made by Messiah to God, as the medium of pardon and reconciliation, amounts to an impeachment of the Divine wisdom, justice, and goodness; for can there be any wisdom in appointing what was quite unnecessary? any goodness, justice, and love, in subjecting a righteous Son, who was found faithful in all his Father's house as such, and subjecting him by that very Father, after he had audibly declared from the excellent glory, that he was his beloved Son, in whom he was well pleased, to peculiar reproach and disgrace, and unexampled sufferings of soul and body, when nothing valuable was served by all this, but what might have been equally served by the sufferings and death of a Peter or a Paul?—Was it possible for hell itself to invent a blacker calumny on the character and conduct of a good and gracious God? What confidence could sinful creatures have in him, if he could so treat his greatest and most deserving favourite? for it does not mend the matter to alledge, that it was not the Father who subjected him to such treatment, but the Jews; unless our opponents mean to assert, that the Jews on that occasion were stronger than God, and that our Lord uttered a lie, when he called his sufferings and death, a cup given him by his heavenly Father, that he should drink it, till he could say "It is finished."



Instead of attempting to argue against the atonement made by our Lord's vicarious sufferings and death, and to deny the necessity of it, let those who have unhappily done so, speedily put the efficacy of his atoning death to the test, by a faith's application of that blood to themselves, which speaketh better things than the blood of Abel, as the Jews in Egypt did the blood of the paschal lamb, in a time of imminent danger, "Through faith he kept the passover and the sprinkling of blood, lest he that destroyed the first-born should touch them," Heb. xi. 28. Let such as have never fled for refuge from the wrath to come, under the covert of Messiah's blood and righteousness—such as trust to refuges of lies, instead of such a consecrated and secure mean of safety, dread the commission of the angel of destruction,—dread a fate inconceivably more terrible, than that of the first-born who were not found under the roofs of those houses that were protected by the blood of the typical passover. All that are not found within this chamber of safety, with the door shut about them, till the indignation be overpast, (Isa. xxvi. 20.) must experience or endure the dread wrath and fiery indignation which shall consume the adversaries, triumph in majestic form on the lake that burns with fire and brimstone, which is the second death, that grim king of terrors. Every system of doctrine that overlooks, or denies and opposes, the necessity and efficacy of faith's application of the blood of the true passover, the Lord Jesus who was sacrificed for us, to the sinner's heart and conscience, will one time or other be found to have led him to build his safety on a foundation of sand, and that in trusting to the fabric so founded, he has been led astray by a deceived heart.—May our gracious God preserve from every refuge of lies, and sweep them away like a spider's web, though it should be with a storm of hail, mingled with fire!

## P R O O F S

OF THE

### PROPER DEITY OF THE HOLY SPIRIT.

THE Spirit's real and true Deity has been in part already ascertained, in proving that of Messiah, from the Apostolic benediction, and other considerations. The proofs of our Lord's deity, deduced from the titles which he bears, the works that he performs, the honours or worship which are ascribed to him in Scripture, and the like, equally prove the Deity of the Holy Ghost, if it can be made to appear, that the same, or similar titles, works, and worship, are also ascribed to him.

As the proper Deity of the Son has been controverted or denied, so has the personal, distinct subsistence of the blessed Spirit; of whom also various opinions have been entertained. Some have made him to be a

Spirit created by the Son, to be a convenient subagent to him in his works; because they found it could not be denied, in consistence with plain Scripture testimony, that he is there spoken of as a distinct intelligent subsistence or agent. As some could not agree who the Son was, why so called, who was his real Father, whether a divine, or merely a human person, or of a certain species of existence distinct from either; so the notions entertained about the Spirit have been as various, discordant, and extravagant. Finding divine properties ascribed to him in Scripture, and being determined to allow him no divine nature, or even personal subsistence, they fancied that he was no real substance, using that term in the logical sense, but merely a quality, which may be considered either as existing in God, and then they call it the Spirit of God, the virtue or power of God; or as sanctifying and conforming men to God, and then they say it is the Holy Ghost, the energetic influence of the Father shed abroad on his works. Dr Lardner, in one of his tracts, modifies these views, or rather gives us a view of his own partly grafted upon them. Having denied the proper deity of the Son, and attempted to explain away the texts of Scripture which clearly ascertain it, he prosecutes the same plan, in not only denying the Deity, but even the personal subsistence of the Spirit, making the phrases—The Spirit, the Spirit of God, the Holy Ghost, to intend merely the power of working miracles exercised by our Lord, and the extraordinary gifts bestowed by him on his apostles, and by them on the primitive Christians. This hypothesis Mr W. of Wicheach embraces, and in some parts of his writings endeavours to defend, only adding to the Doctor's definition, these gracious dispositions which ordinary Christians possess.

Notwithstanding this diversity of opinion on the subject, such writers apply both to the Son and the Spirit, their scripture-titles, &c. but the reader, who imagines, that under these they retain the meaning that would naturally occur to other people on such points, in perusing the sacred oracles, will find himself in a great mistake. Arians, finding odium attached, among all that bear the name of Christians, to the denial of our Lord's pre-existence in the divine nature antecedent to his incarnation, framed a new deity, which, according to them, God should have made before the world, in all things so very like himself, but not the same in essence, or in substance, having only a created nature or essence, and produced properties, that he may bear the titles, and be said to do the works of real Deity, and so receive the worship due to the true God; yet only as a medium through which it passes to the proper object, and be entitled to such respect, merely as the most perfect image of that object, leading to the best knowledge of the original which we can attain. Infinite as this disparity is, in some of their writings, they say such sublime things of the Son, that you are led to believe they view him as one in nature with the Father; though, when you bring these to the test of their system, they evaporate into air, or sink into mere unmeaning empty sounds. They serve a purpose, however, in decoying the unwary into the snare artfully laid for their feet; and hence many are tempted, upon a superficial view of the Arian system, to think favourably of it, whose minds recoil at thought of the Socinian scheme, though only a degree beneath the other. But what renders it so speci-

ous and flattering, only makes it more dangerous, as an easy stage, from which the transition is very natural, and not unfrequent, to the full belief of the Socinian scheme; whence those of that persuasion look upon the Arian system with a very friendly eye, and regard its advocates as in effect workers together with themselves.—In regard of the Spirit, the Socinians, however, so far reason justly; for they admit that such things are ascribed to him in Scripture, that, if they acknowledge him to be a person, in any proper sense, or a distinct intelligent agent, they must, at the same time, admit him to be God; whence they reduce him to a mere influence, in which article of their creed, their Arian brethren now in general co-incide in opinion with them.

From the following testimonies of Scripture, which the reader should coolly weigh, and carefully examine in their connection, the proper Deity and personality of the Holy Spirit, or that he is the third distinct, intelligent subsistence in the order of agency, in the triune existence of God, without beginning of being, the author of divine operations, and the object of divine and religious worship; the everlasting Spirit, that operates with almighty and energetic virtue, and refining agency, throughout all the ages of Messiah's kingdom, as in this respect, the Holy Spirit, that proceeds from the Father and the Son, appears fairly deducible.—Gen. i. 2. "The Spirit of God moved upon the face of the waters." Exod. xxxi. 1, 2, 3. "The Lord spake unto Moses, saying, See, I have called by name, Bezaleel, and I have filled him with the Spirit of God." That the Spirit of God intends, in these two texts, an intelligent, powerful agent, that hath life, wisdom, and power in himself, is here obvious from the work ascribed to him, and from the result of his agency. Num. xi. 26. xxvii. 18. "The Spirit rested upon them, and they prophesied.—Take Joshua, a man in whom is the Spirit."—Neh. ix. 20, 30. "Thou gavest thy good Spirit to instruct them.—Thou testifiest against them by thy Spirit in thy prophets." Job xxv. 13. By his Spirit he hath garnished the heavens." Chap. xxxiv. 4. "The Spirit of God hath made me, and the breath," or rather, inspiration, "of the Almighty hath given me life;" alluding, probably, to the agency of the Spirit, who is officially, but metaphorically, called the breath of God, and the effects of whose enlivening agency, whether they respect the infusion of animal, rational, or spiritual life, are expressed by *breathing*, or *blowing into*, which is the literal meaning of the term inspiration. That Jehovah should testify against the Jews, by his Spirit speaking in the prophets, implies plainly his distinct, intelligent subsistence; for could he otherwise bear witness? Psal. xxxiii. 6. "By the Word of Jehovah," intending Messiah, "were the heavens made, and all the host of them by the Spirit of his mouth." civ. 30. "Thou sendest forth thy Spirit; they are created;" and was it not this *Holy* and *free Spirit* that David prayed might not be taken away from him; by whom he begged to be upheld, or raised up, and preserved from falling in future? Psal. li. 11, 12. Psal. cxliii. 10. "Thy Spirit is good," Heb. *goodness*, in the abstract—a term not applicable to a mere quality or influence, and besides, not applied by our opponents themselves to the Spirit, they making that term to be always expressive of the power of God, whether exerted immediately by himself, or through the medium of creatures.—

Mat. xxviii. 19. "Baptizing them in the name of the Holy Ghost." Acts i. 16. "That Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake." Can this mean, which the miraculous gifts bestowed upon the apostles, by the mouth of David spake, as Dr Lard. would persuade us to believe the Holy Ghost always intends in the New Testament?—Acts v. 3: "Peter said to Ananias, Why hath Satan filled thy heart to lie to the Holy Ghost?" Ver. 4. "Thou hast not lied unto men, but unto God;" even God the Holy Spirit undeniably. Acts xxviii. 25, 26. "Well spake the Holy Ghost by Esias the prophet unto our fathers, saying, &c." The quotation is from chap. vi. 9, 10. and the person there speaking, and whose voice the prophet heard articulating the things spoken in his hearing, is in the prophecy called Jehovah. Though the glory seen in the vision be ascribed to Messiah, of whom the prophet is said to have spoken the things there recorded; John xii. 41. yet we find a plurality expressly mentioned in the context, "I heard the voice of Jehovah, saying, Whom shall I send, and who will go for us?" v. 8. Do not these things prove the unity of the Son and of the Spirit with the Father, as the one Jehovah, and yet their actual distinct subsistence or personality; whence probably the address—"Holy, holy, holy is Jehovah of hosts," v. 3. who is also called *the King*, v. 5. a title appropriate to Messiah. This shews that he spake what the prophet has recorded, by his Holy Spirit, as Paul informs us above.

1 Cor. iii. 16. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you"—in Christians as his temple; for they are the habitation or temple of God, in virtue of the Spirit of God dwelling in them. This is farther explained and confirmed, chap. vi. 19. "What, know ye not that your body is the temple of the Holy Ghost, and that ye are not your own?" being the property and possession of the Holy Spirit, whose they are, and whom they are bound to serve. Hence the injunction, "Therefore glorify God in your body, and in your spirit, which are God's," v. 20. Is not the Spirit intitled to worship in his own temple? and here is a command to all Christians, whose bodies are his animated and consecrated temples, to glorify him *in* or with their body, and with their spirit; that is, to worship him with the devotedness of their whole person, as the God to whom these temples belong, and who fills them with his presence and gifts. Does not 2 Cor. vi. 16. farther corroborate this point, "What agreement hath the temple of God with idols? for ye are the temple of the living God," the life-giving, and the life-preserving Spirit, who has life in himself, being so called: "as God hath said, I will dwell in them," the very thing ascribed to the Spirit above—"Know ye not that the Spirit of God dwelleth in you?" "and walk in them; and I will be their God, and they shall be my people;" being so fitted and prepared for the enjoyment of the Father and the Son.

Those who would make the Spirit of God, viewed as distinct in any sense from the Father, to be nothing else than a mere power, virtue, energy, or influence, would bring us back to the old system of heathen mythology, that deified the attributes of Deity, and the elements of nature, and erected temples for the worship of these divinities which the wisdom of the world had called into imaginary existence. But let Christians firmly adhere, not to the words and doctrines "which man's wisdom teacheth,

but" to that "which the Holy Ghost teacheth: comparing spiritual things with spiritual," 1 Cor. ii. 13. John xiv. 7. Luke xii. 12. But the Comforter who is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."—"The Holy Ghost shall teach you in the same hour what you ought to say." If these texts yield no proof of distinct personal subsistence, and of true and proper deity, it is hard to conceive what language could give clearer proof on the point. If such things can apply to the fictitious deity which system-mongers have conjured up, under the title of the Holy Ghost, let the reader judge, and admit the Scriptures were not given to mislead the understanding of men on a subject of such importance.

1 Cor. xii. 11. "All these worketh that one and the self-same Spirit, dividing to every man severally as he will;" but have miraculous powers, or a mere influence, any volition or choice in dispensing gifts? Ver. 6. "And there are diversities of operations, but it is the same God which worketh all in all;" and who this same God is, we learn from the whole context, where the distribution of the various gifts mentioned is ascribed to one and the same divine Spirit, who acts in the distribution according to his own wisdom and will.—2 Cor. xiii. 14. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen." As this benediction, and the form of baptism, must be allowed, in all consistency of interpretation, to recognize the supreme Deity of the Father, and the latter, a prayer of the Church for his blessing; by what rule they should be denied to import the same, in regard of the Son and of the Holy Spirit, I am totally at a loss to discover, notwithstanding all the attempts which I have read to evade the force of this argument.

Acts xx. 28. "Take heed to the flock over which the Holy Ghost hath made you overseers." Chap. xiii. 3. "And as they ministered to the Lord and fasted, The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them," Verse 4. "So they being sent forth by the Holy Ghost, departed into Seleucia." From these texts, in their connection, some have inferred, and not without reason, that he is the Lord of the harvest, to whom our Saviour exhorted his disciples to pray; Mat. ix. 38. "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." If he endued Bezaleel with wisdom fitting him to construct and finish the tabernacle, is not the forming of the builders of the New Testament church into workmen, that need not be ashamed, rightly dividing the word of life—Scribes well instructed into the kingdom of God, workers together, in their measure, with Christ equally worthy of his care? Though the language be metaphoric, corresponding to the nature of the Song, yet have we not good reason to believe, that the Holy Spirit is addressed, or prayed to, by the Jewish Church, Song iv. 16. "Awake, O north wind, and come thou south, blow upon my garden, that the spices thereof may flow out?" that the graces of believers may be drawn forth into lively exercise, and the savour of Christ's sweet ointments and perfumes diffused all around. Does not our Lord justify our so understanding the passage, in his discourse with Nicodemus, John iii. 8. where he compares the Spirit, in his agency in renewing the hearts of men, to air put in motion, or the blowing wind?—Do not we

find such language, and such sentiments, ascribed to the ever-blessed Spirit, Acts x. 19, 20: as can by no means apply to that kind of spirit which our opponents would intrude on men, instead of the true Spirit of the living God?—"While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing: for I have sent them;" I the Holy Spirit, who have directed Cornelius, by the ministry of an angel, to send these men to invite thee to his house, to instruct him in the faith of the gospel.

From these considerations, have we not reason to ascribe to him, with the Psalmist, universal presence and agency?—"Whither shall I go from thy Spirit?" Psal. cxxxix. 7. Does it not deserve weight in this controversy, that the only sin made unpardonable under the Jewish or Christian dispensation, is the sin, or blasphemy, against the Holy Ghost? Mat. xii. 31. Mark iii. 28. Luke xii. 10. & John v. 16. Can any thing be more absurd than to suppose, that men can sin against a mere influence,—against miraculous gifts, or against a mere non-entity, any farther than it is possessed and exercised by some intelligent agent?—And is not this absurdity increased, if possible, by making a sin committed against this supposed non-entity to rise higher in its enormity and awful sanction, than any sin whatever that may be committed against either the Father or the Son? Were such a notion true, those who have committed blasphemy against the Holy Ghost, can at no period address God in the words of David,—“Against thee, thee only, have I sinned, and done this evil.” Psal. li. 4. The plain reason why none can forgive sin but God alone, is, that it is directly committed against none else; a plain proof that the Holy Spirit is truly and properly God, seeing there is a sin that is directly committed against him.—John, at the close of the sacred canon, introduces the Spirit and the bride as inviting him that heareth, to join with them in calling on him that is athirst, and on whosoever will, to take the water of life freely, Rev. xxii. 17.; but is the chief author of this invitation only a mere influence, or passing breath? 2 Pet. i. 21. “For the prophecy came not in old time by the will of men, but holy men of God spake as they were moved by the Holy Ghost.” Was it possible that holy men could be moved and inspired to prophecy, by word and writing, by a mere influence, to which rationality, volition, and freedom of agency, can in no sense be ascribed? Is it not abundantly evident, from the Scripture phraseology, that the Spirit himself is to be distinguished from his inspiration and gifts, these being temporary and variable, but he himself always the same? From the wisdom displayed in the inspired writings, which were the result of the Spirit moving on the minds of the writers, or inspiring what they wrote, may we not justly, or rather necessarily, infer his own infinite wisdom?

Some of the texts adduced, I have passed over without any remark, not that they were deemed less plain and conclusive than those which have been a little descanted on. The Scripture account of the sin, in which the apostasy of mankind originated, (Gen. iii.) sets up a beacon to warn us not to indulge the smallest doubt of the veracity or importance of any thing that the Lord has revealed as the rule of our faith and conduct. What daring liberties are taken by our opponents in explaining

away the portions of Scripture that have been brought in review, and others of similar import, of which we have a specimen in Dr Lardner's Postscripts to his Letter on the *Logos*, in which the reader has his explanation of those words,—*the Spirit*,—*the Holy Spirit*, and *the Spirit of God*! He, however, prosecutes his glosses with more modesty than some others, and shields himself under some great names; but where God plainly speaks, let human names and characters, be they ever so famed for learning, &c. be hid from view; for we would call none such Master, or authoritative teacher, owning Christ only to be such.

In the texts that I have slightly reviewed, though but a specimen of what might be adduced, the most material things which we are to believe respecting the Holy Ghost, are revealed. To shew the importance and necessity of his divine teaching, that we may be made wise to salvation, we are told, that "no man can say that Jesus is the Lord, but by the Holy Ghost, (1 Cor. xii. 3.) and of his regenerating agency, "Except a man be born of the Spirit, he cannot enter into the kingdom of God;" which our Lord introduces with a "Verily, verily, I say unto thee," John iii. 5. Next verse we are told, "That which is born of the Spirit is spirit," heavenly, spiritual, and divine, like its parent or author. Thus, so far as we are renewed in the spirit of our minds, or are new creatures, we are his workmanship, his offspring.—"Whosoever is thus born of God," born of the Holy Spirit, "doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God," 1 John iii. 9. "Whatsoever is born of God, overcometh the world," 1 John v. 4.; whence we may learn who is intended, John i. 12, 13. where our Lord is said to give power, right, or privilege, to those that receive him, or believe in him, "to become *the sons of God*, who are born of God;" that is, as he teaches us elsewhere, of the Divine Spirit, the author and cherisher of the divine life. We are told—"It is the Spirit that beareth witness, because the Spirit is truth;" that is, the true God, or he who possesses all truth or reality in himself; and we are told that it is the Spirit who quickeneth, that the letter, without his divine agency, profiteth nothing. Our Lord says of himself—"I am the truth;" whence he and the Spirit are fit to be witnesses, in common with the Father, these three that bear record in heaven, and that are one by an unity too sublime for us to comprehend, 1 John v. 6, 7. All that has been written to expunge this passage, leaves it still in full force; for, take it away, and we leave a chasm or blank in the sense.

The Spirit is directly affirmed to be God, and is expressly called God, Acts v. 3, 4.; which the Socinians cannot say, upon their scheme, is in consequence of being vested with any office, or official authority, the reason they call the Son God, that scheme allowing the Spirit no nature or properties, upon which any office may be grafted, it making him merely the quality of another. We know the Father to be God by nature, they themselves allow the Son to be God by office, and the Jewish rulers to be called gods, because they were his vicegerents; and we know that even heathen idols are called gods in Scripture, because regarded and worshipped as such by the consent of their votaries, and having actual beings in existence, whom they represented, even devils, (Psal. cvi. 36, 37.): But who, or what art thou, O elementary, undefined God, some unjustly call the

Holy Ghost?—I need not tarry to show, that the titles, Holy Ghost, and God, are interchanged, Acts v. 3, 4.; for, in lying to the former, Ananais and Sapphira are said to have lied to God; a conclusive proof, that the Spirit is omniscient, and that he is truly and properly God, who searcheth the heart, and to whom men lie, when their heart and their profession disagree; for which "*all liars*," of this sort, "shall have their part in the lake which burneth with fire and brimstone; which is the second death," if repentance here prevent not, Rev. xxi. 8. That the Spirit is an intelligent voluntary divine agent, possessed of knowledge, and working according to his own will, is so obvious from the frequent and full testimony of Scripture, that he who runs may read it; whence to deny this truth, is to treat the holy Scriptures as a system of deception, calculated to mislead the minds of men in matters of eternal moment.

The sacred volume opens with a proof of the plurality, or plural existence of Deity, in the comprehensive title *Elohim*, *The mighty, the adorable ones*, Gen. i. 1. intending the Divine Persons, who equally concurred in the creation of all things, 1 Cor. viii. 6. "The Father, of whom are all things;" "Lord of heaven and earth," Mat. xi. 25.—Eph. iii. 9. "God created all things by Jesus Christ:" "all things were made by him; and without him was not any thing made that was made," John i. 3. "By his Spirit he garnished the heavens," (Job xxvi. 18.) inclusive of the heavens of the churches, which the Spirit replenishes with bright constellations. "All their hosts were made by the Spirit of his mouth," Psal. xxxiii. 6. See also civ. 30. The same idea is conveyed by the Psalmist, Psal. viii. 3. "When I consider thy heavens, the work of thy fingers," when we admit our Lord's interpretation of that term, who makes the finger of God, and the Spirit of God to intend the same, namely, the Holy Spirit, Exod. xxxi. 18. Luke xi. 20. Mat. xii. 28. Psal. viii. 3. *The Spirit* of God is said to have *moved* at creation on the face of the waters, Gen. i. 2. not surely the wind, the atmosphere and air not having been yet formed; but the Holy Ghost, in his almighty influence, *moved*, or *brooded*, as the original word imports, upon the mingled chaotic mass, to prepare it for the intended separation of earth and water, and for the production of vegetables and animals.

The figure is borrowed from a bird brooding over its eggs, or young, to impart life by the heat of its body, and to cherish, perfect, and protect the fledged brood; and is very expressive, giving us an idea of the energetic agency of the Holy Spirit, in framing the rude embryo creation, or inert mass of matter, into diversified and animated forms; thus perfecting the works of God's hands. And have we not another decisive proof of a plurality in Deity, or of the plural existence of God, in this same chapter, v. 26. "The *Elohim*," the worshipful, the august, or venerable ones, "said, Let *us* make man in *our* image, after *our* likeness?" That the plural is not here used for the singular, as some would persuade us to believe, after the manner of earthly kings, we may infer from this, that there is not one instance on record in Scripture of any sovereign who useth the plural *we*, *us*, *our*, when speaking only of himself.—The use of the plural pronoun *us* here, evidently implies a consultation of the Persons of Deity, respecting the formation of man, who was to be the most perfect of God's works in this lower system, and in whose



redemption from a state of sin and misery, to one of holiness, glory, and immortality, the glorious excellencies of the divine nature, and the peculiar glory of all the divine persons, were to be for ever most illustriously displayed. The first kings that existed on earth were heathens and idolaters; and to send God to the cabinets of such kings, as our opponents have often done, in attempting to account for the use of the plural here, there to learn their language, and that long before they existed, is an expedient to get rid of plain truth, worthy of the cause in defence of which it is employed, and marks the scarcity of any thing like argument on their side of the controversy.

If the Bible be allowed to contain the faith of Christians, to me it is obvious as the sun shining at noon-day, that the plain, full, and express testimony of that sacred book leads to the belief, that there are three, distinct in subsistence, but one in nature and all essential attributes, whom the Christian is bound to believe in, honour, and obey, as the one living and true God; and those who reject, or explain away the testimony of that book, must be left to God himself, to whom all guilty of such conduct must hereafter answer. In that formula, usually called the Apostles' creed, the Church is introduced as expressing her faith in the Spirit—'I believe in the Holy Ghost.' To believe in him, plainly implies a persuasion of his distinct subsistence, and also of his ability to accomplish what he is believed in for; namely, the perfecting of the saints in every thing requisite,—a divine work without doubt. Unitarians themselves are often pleased to express their approbation of this creed, as, in their opinion, full in their favour; but what will they say to the above? for we cannot be said to believe in a mere influence, or in miraculous gifts; divine faith having always God for its object, and not any thing distinct from him, or destitute of proper deity.

Let me be permitted to remark here, what lately occurred in reading Gen. xviii. particularly ver. 33. "And Jehovah went his way as soon as he had left communing with Abraham: and Abraham returned to his place." Here was evidently a visible form, that the patriarch, with his bodily eyes, saw present before him on the spot where he walked or stood, in the act of talking with him, heard his voice, observed his motion, and when he appeared to him to depart, Abraham returned to his own place. Surely this must have been Messiah, who manifested his presence on that occasion to his highly honoured friend, by an assumed visible form; for the mode of expression, the external appearance, and the motion ascribed to him who appeared, can with no propriety apply to the Father, of whom every such appearance is expressly denied in Scripture. Can a purely spiritual being, who fills all space, be said to leave one spot and remove to another? The phrase "he went away," or departed, may justly apply to Messiah, because, like the angels who resemble him, he often appeared in a form that was capable of local motion, or so disappearing as to cease to affect the eyes of the beholder.

When we are assured, that God the Father never appeared to any, we are necessarily led to understand such declarations as intending, that he never assumed a visible form, or manifested his immediate presence by any thing that could affect the external organs of sense. Seeing such appearances, however, are expressly ascribed to God and to Jehovah, how

can we account for them, but by referring them to the Son, or to the Spirit, such things being compatible with the official character of both? John bare record that he saw the Spirit descending from heaven, like a dove, and resting on our Lord; whence he was marked out as the Messiah; which appearance, or visible emblem of his presence, may respect the fluttering motion of a dove, and not the shape of that bird, John i. 32, 33. And he also appeared to rest on the apostles, under the expressive sign of fire, from which issued flames, divided at top into the form of tongues, Acts ii. 3. That these were the external sign of gifts, bestowed by a divine intelligent agent, is evident; for they began to speak, with other tongues, the great things of God, "as the Spirit gave them utterance." Let it be remembered, however, that we do not make the deity of the Son, or of the Spirit, to be more visible than that of the Father, believing their deity to be identically one, which constitutes their glorious unity; but only assert, on the authority of Scripture, that all the appearances, in which God is immediately concerned, are expressly restricted to the Son and the Spirit, and as expressly denied of the Father.

That titles, which belong to the Son by virtue of his official character, with which the Father is not vested, should be taken to himself, in any instance, by the latter, to the total exclusion of the former, we cannot for a moment admit; and such a salvo, to save the credit or the existence of a system, which cannot be otherwise supported, is quite inadmissible. We find the titles Redeemer, and King of Israel, given to Messiah, Isa. xlv. 6. and a just God and a Saviour, xlv. 21. while, in both texts, the person who so describes himself, takes another of Christ's titles, "I am the First, and I am the Last," and is expressly called Jehovah, besides whom there is no God; which obliges us either to grant the unity of the divine nature in the Father and the Son, or to deny the deity of the Father altogether. Why should we be obliged to apply the title, Saviour, to the Father, because connected with the term God, 1 Tim. ii. 3. when the first title belongs to the Lord by office, and the other is frequently given to him in Scripture—"acceptable in the sight of God our Saviour?" Our opponents would quite exclude our Lord from such passages, because he bears some titles in them that are incompatible with the character which they give Messiah, and so confine them wholly to the Father. But did the Father redeem, by personally giving himself a ransom? or does he redeem by agency? these two modes of redeeming being the peculiar province of Messiah, which he executes by appointment from the Father, and with his full approbation? Because the king commissions one to act as admiral, another to be general of his land forces, and a third to preside over the excise, or act as collector-general of the customs, is this a reason that we should give these titles, in any instance, to the king himself, to the exclusion of the very men who are vested with these offices, and bound to discharge the duties which they imply? When we acknowledge the authority which puts them in commission, we do not confound them in their official capacity with the person from whom the power, which they exercise, emanates; which confusion of two ideas, quite distinct, the defence of our opponents makes necessary. We ought never to appropriate to the Father any title of office

that implies obligation to duty; which every such title necessarily implies; and to learn when this is the case is no difficult matter. The titles, King of Israel, Redeemer, or Saviour, all which imply delegated authority, and the performance of certain duties to others, can, therefore, in no instance, be given to the Father, but as he is in Messiah, and for that very reason can never be so understood, in any instance, as to exclude our blessed Lord. Can that system, then, be of God, that requires such exclusion, and falls to the ground without it?

Though Father, Son, and Spirit, as revealed to us in Scripture, our only rule of faith on such points, possess certain marked distinctions; whence we infer, that they are three distinct intelligent subsistences or agents, that we express by the term persons, for want of better; yet are they there so represented as so much one, in every thing essential to the true God, that some have been induced thence to believe, that these three terms intend only three distinct characters of one and the same individual person, relative to his different modes, or spheres of agency; instead of allowing that they import the threefold existence of the one true God, in a sense that makes each distinct in some way unknown to us, yet all three to be one, in their unity of nature, essence, or being. To this notion, I have already adverted in this work, and shewed some of the contradictions and absurdities which appear to be involved in it; yet may a reader of the Old and New Testament, more naturally fall into this strange kind of unity, if he misapprehend what is said there of the plurality in deity, than into that species of unionless unity for which either Arians or Socinians plead. It reminds one, however, of the fable in the mythology of ancient Greece and Rome, that gives one of their imaginary goddesses the threefold character of Diana, Hecate, and Proserpine, according to the threefold regions in nature, over which she was supposed to preside.

The attempts made, on one side or other, to explain away the clearest and fullest testimonies of Scripture, have doubtless, had their effect in keeping infidelity in countenance, or furnishing some pretext for it; and, of course, in destroying, or sinking that reverence and credit which are ever due to the lively oracles of our heavenly Father. Will not God require this, inexcusable as all infidels amidst the light of truth shall be found? Will he not visit for such things? Will he not take vengeance on such inventions? which, however highly esteemed, and much practised by some men, we may pronounce an abomination in the sight of God\*.

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\* Though this note would have been more properly connected with a preceding part of this work, yet the reader will excuse its insertion here. Let it not be objected, that, even admitting our Lord possesses the divine nature, this does not prove his proper deity, because Christians are said to be *partakers of the divine nature*, 2 Pet. i. 4. The phrase might have been more justly rendered *a divine nature*, called the *new creature*, or creation, the expression in the Greek having no emphatic article. This divine nature, of which all true Christians partake, must intend the living image of God, restored in regeneration, and gradually perfected by the agency of the Holy Spirit, the more immediate official Father of the new creature, as it consists in knowledge, righteousness, and true holiness, or holiness of the truth, by which,

Instead of prosecuting the argument on this part of the subject farther, I content myself with extracting the Scripture proofs of the Holy Spirit's deity, which are to be found in Dr Doddridge's Lectures to his Students, without adhering, however, to the order in which they there occur.—“Divines have commonly taught, that the Holy Spirit proceeds from the Father and the Son. He is said to come, or to be sent forth from the Father, John xv. 26. and Christ often promises that he would send him. Most of the writers of the two first centuries speak of Christ, and of the Holy Spirit, as distinct persons, in the philosophical sense of the word, and as the object of the worship of Christians. It is

in the hand of the Spirit, it is produced, and to which it is conformed. This divine nature in believers is opposed to the image of the earthly Adam in his fallen state, which manifests itself in that *corruption which is in the world through lust*. But do Christians so possess this nature, as to possess one divine perfection, and be able to exert this, by performing any one divine work which is peculiar to God from the exertion and performance of all which perfections and works we infer our Lord's proper deity, and his indisputable claim to all divine honours.

Some may object, Our faith in Messiah's proper deity is not required in order to salvation; for we are called only to believe that he came in our nature, or is a real and true man vested with an extraordinary commission:—“Every spirit that confesseth that Jesus Christ is come in the flesh, is of God,” 1 John iv. 2. This text Dr. Guyse well observes, in a note upon it, ‘might be more justly rendered—“Every spirit that confesseth Jesus Christ, who has come in the flesh;” and so Christ himself is the subject of the confession in all his characters, and not barely that particular assertion, *that he is come in the flesh*, which I take to be only such a description of him, as is indeed essential to, and included in, though it be not the whole of what is to be confessed concerning him: and they who, on the contrary, deny that Christ came to offer up himself as a sacrifice to satisfy divine justice, and make atonement for sin, do, in effect, deny him to be come in the flesh for the main purpose for which God, his Father, sent him,—Our Lord testifies, “The Son of man must suffer many things, and be slain, and be raised the third day,” Luke ix. 22. Here he not only foretells his sufferings and death, but also declares the necessity of both, or that they were indispensable, and elsewhere, that, in laying down his life, and taking it up again, he acted according to the commandment, or instructions which he had received from his Father; so far is it from being a truth, that the Father did not impose any suffering upon him, or include his sufferings as any part of his benign plan, as opponents would persuade us to believe. Is it not most natural then, that all this should be included in confessing Christ, who came in the flesh? It is only the dying of that Just One for us, the unjust, and our faith in him as the Lamb of God who taketh away our sins by sacrifice, as well as by agency, that can bring us into the favour and enjoyment of God.

“We know (says John) that the Son of God is come—Jesus Christ—*This* is the true God, 1 John v. 28. The definite particle *but*, *this*, is always employed to denote a person, and appears hereto relate to our Lord's original nature, in which respect alone he is the only living and true God, in common with the Father and Spirit in the unity of deity. With propriety John adds, “Little children, keep yourselves from idols,” not only from the idolatrous worship of false gods, but also from every view of Messiah that would deny him to be the true God, and so sink our trust in him, and the regards we owe him, into a species of idolatry.

I only add, in reference to 1 John v. 7. that retaining this in connection with the 8th, “And there are three that bear witness in or on earth,” all stands in a natural order, and corresponds to the manner of this apostle. To make sense of v. 9. “If we receive the witness of men, the witness of God is greater,” the 7th must be retained in the sense we take it; for on the scheme of our opponents, which leaves out that verse, no witness of God had been immediately before mentioned, and the force of the apostle's argument is lost.

evident that frequent mention is made of the Holy Spirit, in the New Testament, as an agent of great importance in carrying on the Christian cause. He is spoken of in such a manner, as we cannot imagine would be used in speaking of a mere creature, and consequently must be possessed of a nature properly divine. That he is a person, in the philosophical sense, and not merely a divine power or energy, is argued from his being described as having understanding, 1 Cor. ii. 10, 11. willing, 1 Cor. xii. 11. speaking, and sending messengers, Isa. vi. 8. compared with Acts xxviii. 25. viii. 29. x. 19, 20. xiii. 1—4. 1 Tim. iv. 1. yea, as Dr Barrow interprets it, sending Christ, Isa. xlvi. 16. as pleading, Rom. viii. 26. as teaching and reminding, John xiv. 26. as testifying, John xv. 26. as reproof, John xvi. 8. &c. as executing a commission received from God, John xvi. 13, 14."

"To enumerate the principal of those Scriptures, in which divine names, titles, attributes, works, and worship, are, or appear to be ascribed to the Holy Spirit. 1st. It is pleaded, that he is called Jehovah in the Old Testament, by comparing Acts xxviii. 25. with Isa. vi. 9. and Heb. iii. 7—9. with Exod. xvii. 7. Jer. xxxi. 31—34. with Heb. x. 15, 16. That he is called God, Acts v. 4.; to which some add, 1 Cor. iii. 16. vi. 19. 2 Cor. iii. 17.—2d. Divine perfections are certainly ascribed to the Spirit of God; particularly *Omniscience*; 1 Cor. ii. 10, 11. Isa. xl. 13, 14. to which some add, 1 John ii. 20. *Omnipresence*; Psal. cxxxix. 7. Eph. ii. 17, 18. Rom. viii. 26, 27. *Omnipotence*; Luke i. 35. 1 Cor. xii. 11. *Eternity*; Heb. ix. 14.—3d. Divine *works* are evidently ascribed to the Spirit; Gen. i. 2. Job xxvi. 13. xxxiii. 4. and Psal. xxxiii. 6. civ. 30. Some likewise add those texts in which miracles, inspiration, and saving operations upon the heart of man, are ascribed to the Spirit.—4th. The chief texts produced to prove that divine *worship* is given to the Spirit, are Isa. vi. 3. compared with verse 9. and Acts xxviii. 25, &c. Rom. ix. 1. Rev. i. 4. 2 Cor. xiii. 14. and above all, Mat. xxviii. 19." Such are the proofs adduced on this point, by the learned and pious Doddridge, to which many others might be added.

The objections usually urged against the personal subsistence of the Holy Spirit, from the language used sometimes in Scripture, especially in the Old Testament, respecting him, acquire all their apparent force from not adverting to a very natural circumstance, which at once answers all such objections. It is very natural to give the name of the cause to the effect, of the giver to these gifts or blessings that result from his free agency, or emanate from his goodness. Hence the expression, Prov. i. 23. "Behold, I will pour out my Spirit unto you;" which is explained by the next clause, "I will make known my words unto you;" the blessed effect of the promised effusion of these divine influences which the Holy Spirit communicates to the souls of men. The above text and the like are urged to prove, that the Spirit of God intends in Scripture no more than a divine power, influence, or operation; for it is pleaded, that the pouring out of one person on another, is a language equally unscriptural and unintelligible. But seeing the term Spirit is often employed, when the communication of his gifts, or his real agency or operation, are only intended, why should such a sanctioned mode of expression be con-

strued to the denial of his personal subsistence? The same liberty would rob both the Father and the Son of distinct subsistence; for God is said to be as the dew to Israel; which, in order to fructify the earth, must descend upon it from the atmosphere: and it is predicted of the Messiah, that "He shall come down, like rain upon the mown grass: as shewen that water the earth," Psal. lxxii. 6. Can these figures mean any more than the communication of divine influences? yet, as well may we take occasion from them to deny the personal existence of the Father and the Son, and to reduce them to a mere energy, as to make what is said of the bestowal of the grace of the Holy Spirit, an argument against his distinct subsistence.

The very epithet is given to the Holy Spirit, which our Lord affirms belongs to no creature, in the sense in which it applies to God; "Thou gavest also thy *good* Spirit to instruct them," Neh. ix. 20. In Psal. cxliii. 10. the term in the original is in the abstract,—"*Thy Spirit is goodness*," which surely cannot apply to a mere energy. We must not think that our Lord disclaims his right to this property, and represents the Father as God in a sense quite distinct from himself, when he says, Mat. xix. 17. "Why callest thou me good? there is none good but one, that is God." The young man, to whom these words were addressed, called our Lord,—*Good master*, while he viewed him in a light that did not comport with that emphatic title, which led Christ to reply, that such title, which was probably appropriated to the Messiah, did not belong to any mere man, that there is none good in and from himself, but God alone; a pretty plain intimation that the true Messiah is the only Good Master in that sense; for he says elsewhere to his disciples, "Ye call me Master and Lord: and ye say well; for so I am:—for one is your Master, even Christ;" that is, in a sense in which no other could be their master and lord, John xiii. 13. Mat. xxiii. 8. We are sure Christ is the best Master; and we should therefore, not like the young man, but in faith, call him, Good Master.

The application of the impersonal pronoun *it*, in our version, to the Spirit, has been also improved as an argument to rob him of his personality. But this objection must arise from either ignorance of the original languages of the Scriptures, or inattention to its construction; for it is well known, that the termination of words in the eastern languages determine, in their grammatical classification, the gender to which they belong; whence the arbitrary sign, and the thing signified by it in nature, are not often of the same gender; what is masculine or feminine in the sign, being not seldom neuter in the archetype, or the thing signified, and the reverse. Our translators did wrong in rendering the original into a language which had no such generical classification, or but in a very confined scale, to retain the gender of that original, in regard of the Spirit; but they act far worse who designedly take advantage of this to rob him of an essential prerogative, fully ascribed to him in Scripture.

The Doctor, after referring to a variety of texts, which opponents urge to take away the force of the arguments on the other side, adds,— "But none of these come up to the preceding texts," the texts already produced to prove his personality and divine excellencies, &c; "especially considering how frequently the personal Greek term *butoz* is used,

when spoken of the Spirit; and that not in poetical, but in the most plain and simple discourses: but the strongest objection against this opinion," viz. the opinion that denies personality to the Holy Spirit, "arises from the form of baptism, and the fore-mentioned, John xvi. 13, 14."

Let me also extract the few following things—"The Scripture represents the Divine Being, as appearing in, and manifesting himself by the distinct persons of Father, Son, and Holy Ghost; each of whom has his peculiar province in accomplishing the work of our redemption and salvation, and to each of whom we owe an unlimited veneration, love, and obedience. That God appears under the character of Father in Scripture, that is, the Father of Christ, and through him the Father of all his people, is so clear from the whole tenour of the New Testament, that it would be superfluous to enumerate particular texts in proof of it. John xx. 17. 2 Cor. i. 3. The Scripture represents the Lord Jesus Christ the Son of God as a divine person, in whom the fulness of the Godhead dwelt, by whom the Father manifested himself to us, and who with the Father is God over all. The Scripture also represents the Holy Spirit as a divine person, possessed of those attributes and perfections which are to be found in God alone. There are various texts of Scripture, in which Father, Son, and Spirit are mentioned together, and represented under distinct personal characters, Mat. xxviii. 19. iii. 16, 17. 1 Cor. xii. 4—6. 2 Cor. xiii. ult. Eph. iv. 4—6. Heb. ix. 14. to which some add Rev. i. 4, 5.—It is every where represented in Scripture, that our redemption was contrived by the Father, purchased by the Son, and is applied by the Spirit, through whose assistance, in the name of Christ, we are to make our approaches to the Father, Eph. i. 3, 4. Tit. iii. 4—7. Rom. xv. 16. Eph. ii. 18.—Hence it appears, that correspondent regards are due to each; which are accordingly required in many passages of Scripture, John v. 23. 1 Cor. xvi. 22. Eph. iv. 30.—We must acknowledge, that Scripture seems sometimes to neglect this distinction of persons; and *God dwelling in Christ*, is sometimes called the Father, and sometimes the Holy Spirit. See John xiv. 9, 10. Mat. xii. 28. John i. 32. Heb. ix. 14. 1 Pet. iii. 18. Acts x. 38.—From several texts above quoted, compared with some others, (*viz.* Isa. lxi. 1, 2. John iii. 34. Acts x. 38. Mat. xii. 28. Heb. ix. 14. Rom. i. 4. viii. 11.) in which Christ is spoken of as qualified for his work by the descent of the Spirit upon him, and its indwelling in him, an argument has been deduced in proof of the deity of the Spirit."

Paul speaks of the offering up of the Gentiles by his ministrations, or of their being devoted as living, acceptable sacrifices to God, as the effect of the sanctifying and transforming influences of the Holy Ghost; which is surely ascribing to him what cannot be said of any mere energy or power; for it is God's province to sanctify, or set us and our services apart for himself, that we may shew forth his glory, Rom. xv. 16. In verse 30. the Apostle intreats the believing Romans, *for the Love of the Spirit*, that they would strive together with him in their prayers to God. The love of the Spirit must intend, either that love which he bears to Christians, or that love to God and one another with which he inspires them, and which they owe him for his glorious excellencies, his renovating and perfecting agency and divine consolations, and the like. These are the only senses in

which the expression, in my opinion, can be understood; and they all necessarily suppose his distinct intelligent subsistence, and actual deity and divine operation; but it is very probable, that all the three views, the one naturally flowing from the other, are included in the phrase, and so fit to be urged as a powerful motive to enforce the apostle's request. The character—*The God of peace*, ver. 33. appears to me to belong officially, though not exclusively, to the Holy Spirit, whose more immediate province it is to fill true Christians with peace and joy in believing; whence the benediction,—as it respects the Spirits—"The communion of the Holy Ghost be with you all. Amen," 2 Cor. xiii. 14.

Though many things have been asserted on one side or other relating to the Trinity, that are not fundamental in religion, as our author observes; yet we cannot admit that the doctrine itself, as revealed in Scripture, is not fundamental and of the very last importance in the Christian system. That worthy and pious men have expressed themselves on this important subject, when they began to analyze their ideas, very differently, is granted; yet while they agreed in substance, though they differed in the mode of expressing their sentiments, they are to be regarded as believers of the doctrine. But no allowable extent of charity will permit our saying so of those who totally deny the proper deity of the Son, and reduce him to a mere creature, and who make the Spirit nothing but an energy, power, or influence exerted by another; because this appears to us totally to remove the foundation of our hope as Christians, and to make our salvation, according to the view given of it in Scripture, altogether impossible. If the foundation be destroyed, what have the righteous done that can avail to their salvation? We view such a doctrine as a denial of the Lord that bought us, and so entailing destruction, if repentance prevent not; whence it answers the character given it, by an apostle, a *damnable heresy*; "False teachers privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction," 2 Pet. ii. 1. Viewing it in that light, is it surprising we should not feel disposed to tolerate it as a matter of indifference? and can we be taxed with breach of charity for openly declaring, as we have opportunity, and that with some degree of fervour and zeal, the danger we apprehend those to be in, who embrace, and tenaciously retain such a doctrine? If we could act otherwise, with our present conviction, we would be highly criminal, and incur not only the displeasure of God, by acting contrary to our light and conviction, but also the condemnation of our own conscience, and the contempt and execration of fellow-men.

But those have not so much to offer in defence of their conduct, who admit that, such as believe the two opposite creeds, may yet be good Christians, and as such equally accepted of God; and yet push their own views to the hinderance of truth, the grief of others, and the obstruction of the cause in which they profess to have embarked. If they hold the very opposite views of those who believe the doctrine of the Trinity, and of the Unitarians of the present day, in the light of those things in which Paul became all things to all men; and yet adhere to the sentiments of the latter, at the expence of forcing the former to separate from their communion, do they not act in opposition to Paul's example, and so inconsistent with their own avowed sentiments of forbearance?



May not the author hope, that no party spirit on either side will prevent the candid perusal of this tract, and that the reason above assigned will be allowed to excuse, if not fully justify, whatever may seem to some severe in this performance? Let none think him their enemy, because he has plainly told them what he believes to be the truth, and as plainly warned of the danger which he apprehends attaches to the opposite doctrine. It is possible, as Paul experienced, that the more abundantly he has loved some, in this respect, the less he will be loved, 2 Cor. xii. 15. Be it so, he is persuaded they will justify his motives one day; and, so far as he has had the honour to plead the cause of truth, he will have the happiness to be some time or other justified of her children.—The materials which he had collected for this publication are far from being exhausted, so very copious is the subject, and so very extensive and various has the opposition to it been. A few things have been said on the way of our acceptance with God, and the author has had often in his eye the objections of some late writers; but what he had prepared more immediately on these points, cannot find place here.

The signs of the times, or the solemn aspect of Providence toward these lands, call aloud upon all professed Christians, to examine the articles of their faith, and the ground of their hope, respecting their present and future state, in the light of divine truth, that these may rest, not in the wisdom of man, but in the power of God—in the heart-felt assurance that ariseth from the demonstration of the Spirit, speaking, with transforming power to the heart, in the word of truth. Among the many public sins that mark our hoary state, like that of Ephraim of old, and threaten to bring our nation low, of which even professors have doubtless their own share, can we suppose that the denial of the Lord who bought us, the contempt poured on his death, as an atoning sacrifice, and the despite done to the Holy Spirit, in denying his personal subsistence, and official work, will be overlooked in the day of visitation, which we have reason to fear is just at hand? Have the Jews suffered for so many ages for their treatment of the Lord of glory, and their rejection of his gospel; and will Britons tread in their steps with impunity? May not Messiah be known to be God by the works which he executeth in the earth, as well as in the churches of the saints? Have not such cause to fear, who shut their eyes against his true character, fully revealed in his word, that they shall be made to see and feel it, when his hand, so long lifted up in a menacing attitude, shall distribute sorrows in his anger, in his fury, and in his furious rebukes?

Those who can now remain unaffected by all that can be urged from his word, and may bless themselves for this stoutness of heart, will they be able to set such terrors of his wrath at defiance, in the day when he enters into judgment, and visits for such things? In that day may the Lord remember the writer of this tract for good, and deign to notice his works of faith, and labours of love!—Men may continue blind to Christ's true character, and deaf to all the instructions and admonitions which they receive respecting it; but blind, unfeeling, and deaf, to the events and language of Providence, the most obdurate and insensible cannot long remain. Let us not forget the days of darkness, which may prove gloomy and dismal as the shadow of death; for they be many, and the Lord alone

knows how near or remote; but certain it is, their shadows are enlarging, condensing, and darkening from day to day. O! who can abide the day of his coming? Though hand join in hand, the wicked, in that day, shall not be unpunished.—Let men, then, “serve the Lord with fear, and rejoice with trembling;—kiss the Son, lest he be angry, and they perish from the way, when his wrath is kindled but a little.” May it be the privilege of the writer, and of all into whose hands this tract may come, to put their trust in him, and to find him “a shadow from the heat, and for a place of refuge, and for a covert from storm, and from rain,” Psal. ii. 11, 12. Isa. iv. 6.

Committing this feeble attempt, to plead so important a cause, to the patronage and blessing of Heaven, the author concludes with ascribing glory to God, Father, Son, and Spirit. Amen.

## FINIS.

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### ERRATA.

Page 95, line 43. *for his denial of, read the charge of his denying.*

— 121, l. 26. place the comma after To-day,

— 125, l. 30. *for infinite, read finite.*

# EXTRACTS

FROM A LATE

## SELECTION OF THE SACRED BOOKS;

WITH

## SOME REMARKS, &c. \*

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“THE words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. Add thou not to his words, lest he reprove thee, and thou be found a liar. For I testify unto every man, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book, God shall take away his part out of the book of life.” Psal. xii. 6. Prov. xxx. 6. Rev. xxii. 18, 19.

Gen. i. 26. “And God said, Let *us* make man after *our* own image, and according to *our* own likeness.” On this the editor, or annotator, remarks, ‘This may be considered as no more than an emphatical and majestic mode of expression, intimating at once the power of the Creator, and the dignity of the being created.’ How such a character can apply to an expression that carries a misrepresentation in its bosom, and tends to mislead the mind of the reader into a belief that the Creator is plural in his existence, I cannot see. In order to express the power of God, and the dignity of man, was this phraseology necessary, which appears to convey no such idea to a mind not warped by system? Does not God forbid us to lie, to equivocate, or misrepresent, by an ambiguous unguarded mode of expression, a matter of fact, that only one person is intended, when two or more are spoken of as equally concerned? And would he send us an example, at the very beginning of his book, of the very thing which he condemns and abhors?

Gen. xix. 24. “The Lord himself from the heavens rained sulphur and fire upon Sodom!” The sacred text represents Jehovah, who must mean Messiah, the Judge of all the earth, with whom Abraham interce-

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\* Plain and useful Selections, from the Books of the Old and New Testament, according to the most approved Modern Translations. By Theophilus Browne. Printed for W. Vidler, No. 187. High-Helborn, and others. 1805.

To this Publication the Author has referred in a preceding part of this work, there applying the words of Virgil—*Ex uno disce omnes;—From one production learn the whole.*

ded the preceding evening for the cities of the plain, as raining down fire and brimstone from Jehovah out of heaven; but to give the just version here did not suit the views of the Editor. To explain away the title Jehovah in the one clause, as if it meant no more than the region of clouds, is to copy the example of the Heathen poets, who sometimes intend the air by the term Jupiter. Had he adverted, that no man hath seen the Father, at any time, represented by any appearance that could affect the external senses, would he render Exod. iii. 6. "Moses hid his face, being afraid to look at God," ver. 14. or suffer it to pass without any qualifying remark? The rendering Jehovah's title, ver. 15. "I will be what I will be;" "I will be hath sent me to you—He that will be," is immaterial, because the present, *I am*, &c. includes the future and the past, as applied to God. Ver. 16. "The Lord God of your fathers appeared unto me;" and chap. iv. 5. "That they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee," serve to prove that this was Messiah, who was from the beginning, as we would not make one part of Scripture contradict another; but it would appear, that those concerned in the Selection and publication of this work, have not adverted to this, which overturns the scheme that Selection is evidently meant to support.

Psal. xlv. 6. is so rendered as not to harmonize with the quotation from it, Heb. i. 8. yea, so as flatly to contradict it;—"Thy throne shall God establish for ever." The latter text is rendered in the version from which I make these extracts,—"*But of the Son it saith (viz. the Scripture) God is thy throne for ever and ever!*" The quotation, connected with the original text, God shall establish himself as thy throne, O Messiah, for ever; a strange saying indeed! Such liberty with both passages is the more surprising, as this version makes the Scripture say of the Son what follows, as quoted from Psal. cii. 25. cx. 1. What is said of liars, that they need a good memory, applies to those who attempt to make the Scriptures speak the language of their own system. In what respect may the Father be called Messiah's throne? He that fills the throne is more dignified than the throne itself, and imparts to it a dignity corresponding to his own. We are taught to reverse it, to view the man Christ Jesus as the true Shechinah, the most glorious throne of the Almighty. As the above rendering of the one text suppresses the Father's testimony to the deity of Messiah; so it also robs the Father of his peculiar glory, making him to serve the Son, and derive his dignity from him, as the throne serves him that sits upon it, whose greatness reflects upon it all its splendor and glory.

Isa. vi. 9. "Whom shall I send, and who will go to this people?" Here the plural phrase, "who will go for us?" by which Jehovah expresses himself, is entirely suppressed, for a reason too obvious not to be understood. When men cannot bear the plain language of God's Spirit, and use pains to conceal or disguise it, this gives ground to suspect that all is not right. The titles given to our Lord, chap. ix. 6. are partly suppressed in a mutilated version;—"To us a child is born,—his name shall be called, The messenger of the great design; The father of the age; The prince of

peace!" The reader will naturally expect some reason in a note for passing over in silence several of our Lord's express and significant titles in this passage, such as, *Wonderful, Mighty God, &c.*; but as no just reason could be given, the editor prudently judged proper to take no notice of this unhallowed freedom with the oracles of truth, leaving his maimed version to produce its effect on the reader's mind.—The rendering of our own version is retained, Hos. i. 7. "On the house of Judah will I have mercy, and I will save them by Jehovah their God;" where the promiser is evidently distinct from Jehovah, who was to save them, or by whose official agency, acting in the name, and by the authority of the Father, their salvation was to be effected. That he is Jehovah, the God as well as the King of Israel, appears evident from his word; where these titles often stand connected with that of their Redeemer, which can in no proper sense apply to the Father, as in Isa. xlv. 6. and liv. 5. where the relative term husband occurs—"Thy Maker is thy husband,—thy Redeemer;" neither of which terms apply to the Father.

In the liberty taken with the beginning of John's gospel, we find exemplified what Paul expresses, 2 Cor. iv. 2. Eph. iv. 14. "walking in craftiness,—handling the word of God deceitfully,—by the slight of men; and cunning craftiness, whereby they lie in wait to deceive." John i. 1, 2, 3. "In the beginning of the gospel dispensation, was the Revealer of the word, and the Revealer of the word was so with God, so perfectly instructed by him, that in effect God was the Revealer of the word, that is, it was not so properly he that spake to men, as God that spake to them by him. He was in the beginning with God, all things relating to the gospel were by him, and without him, independently of his authority and direction, was not any thing done that has been done. By him was the doctrine of eternal life, and the author of this doctrine of life was the light of men." We cannot say that the snake here lurks in the grass; for he appears with elevated crest, and flourishes with winding spires. Such elaborate fabrication of the text, at once marks the fell design in view; and does it not hence address the reader,—“Avoid it, pass not by it, turn from it,” margin, *keep also off it*, “and pass away?” Prov. iv. 16.

This version proceeds, ver. 10. "He was in the Jewish world, and the world was made for him; the law and the prophets speaking of him, and leading to him;" a strange construction, which gives the lie to the second verse—all things were made by him, and consequently the world; "yet the world knew him not. Ver. 14. The Revealer of the word was flesh, a mortal man;" he had no seeds of mortality in him, and so could not be a mortal man. By such liberty, a man may undertake to prove any doctrine whatever from the Bible. If he wish to establish the lawfulness of adultery, he needs only suppress the negative particle in the seventh commandment, or add some qualifying clause. Nay, would he lay the axe to the root of divine revelation at once, he has only, with some profane punsters, to read a portion of Scripture detached from its connection—*Hang all the law and the prophets*; which is effected without any of the above parade and waste of words. Such a mode of manufacturing the sacred text, though it assumes a more grave and serious air, is far more criminal and dangerous.

On chap. vi. ver. 38. "I am come down from heaven, not to do my own will, but the will of him who sent me," the editor remarks "There is no more reason to suppose that Christ literally came down from heaven, than that he was bread, as he calls himself, in ver. 35." The manna, to which our Lord compares himself, as meant to prefigure him, came literally from the higher region of the air, called the heaven; but if our Lord had no existence but what commenced on earth, he would not resemble the manna, in a leading circumstance of the comparison; which resemblance our Lord repeatedly asserts in this chapter, by calling himself, in contrast, the living bread that came down from heaven, *that bread of life*.

In verse 46. we have—"Not that any man hath seen the Father, save he who is of God, he hath seen the Father," is thus explained, or rather perverted, in a note, 'who entertains right and worthy sentiments of God;' by which gloss the text is made to apply to every true Christian, as well as to our Lord himself, though at the expence of flatly contradicting what occurs, chap. i. 18. "No man hath seen God at any time," and, as it is added elsewhere, "nor can see." It is evident, however, from the latter clause of that verse, to which John vi. 46. is parallel, that this privilege exclusively belongs to Messiah; "The only begotten Son, who is in the bosom of the Father, he hath declared him." To this testimony of the Baptist, which declares that our Lord was in the bosom of the Father, even while he conversed with men on earth, agrees his own testimony to Nicodemus, chap. iii. 13.—"He that came down from heaven, even the Son of man who is in heaven." The Socinian salvo to evade the evidence this text gives to our Lord's pre-existent state, that he was taken up to heaven after his baptism, to be instructed in the nature and doctrines of his kingdom, would be too material a circumstance, were it true, to be passed over in total silence in Scripture; and hence deserves to be treated as a vain conceit of some of these dreamers of whom Jude speaks, who by "denying the only Lord God, even our Lord Jesus Christ," give proof that they "despise dominion, and speak evil of dignities," even the most dignified character in the universe, Jude, ver. 8, 4. How could he be in heaven, and in the bosom of the Father as man, at the very time he was on earth, conversing with frail mortals? Does not the plain truth of such expressions necessarily imply his universal presence, and consequently his supreme Godhead? Does not the universal presence and agency ascribed to him in Scripture, acting as the Governor among the nations, and the Judge of all the earth, and holding the stars, the pastors of all the churches, in his right hand, and walking amidst the churches, these golden candlesticks, as the priest that trimmed the lamps, and supplied them with fresh oil, did among the branches of the candlestick in the temple, evince the very same important truth?

On the parable of the wedding-garment, Mat. xxii. 11, 12. the Editor remarks—"The latter part of it might be meant to check the presumption of all pretenders to God's favour, without endeavouring to *deserve it*!" That many pretend to an interest in the divine favour, who manifest no care to walk conformably to such pretension, is too common and evident to be denied; and had the note rested here, there would be no ground to object. Those must have an high opinion of themselves

indeed, in which their Maker's glory must proportionably suffer, who think they can deserve his favour; for if they can, they need no wedding-garment from his wardrobe. This would leave room, in the language of one of the prophets, to sacrifice to their own net, and burn incense to their own drag; and to glory in themselves, or their own supposed moral excellence, as making them to differ from others, or to excel them, instead of glorying in their Saviour, "according as it is written, He that glorieth, let him glory in the Lord," 1 Cor. i. 31. If our supposed, or real moral excellence, can deserve the favour of the Almighty, then, of course, it will deserve all that flows from it; for, to deserve his favour, is the same as to merit heaven, and all that can be there enjoyed. But what comes then of Paul's declaration, "The gift of God is eternal life, through Jesus Christ our Lord?" Rom. vi. 23. He says elsewhere, "*Being justified by faith*, we have peace with God, *through our Lord Jesus Christ*;" but I nowhere read in his writings, or in any part of Scripture, that we have peace with God, because we have deserved his favour. What is bestowed as a gift, and comes to the possessor as an inheritance, excludes every idea of merit in him, be it ever so great, as procuring his title to it; and indeed, works and grace are, in this respect, opposed in Scripture, so that to adhere to the former as the ground, and not the consequence, of our acceptance with God, is to fall from grace, and to lose the benefit of the gospel salvation.

No wonder that such as can talk and write at this rate, should place the Saviour, and his atonement and righteousness, in the back ground of their systems, and make the efficacy of all that he has done, or can do, to turn wholly on their own deserts. To deserve the favour of God—to qualify ourselves for receiving it, or for heaven, and to merit his acceptance, are expressions, which, however common to be met with in some writings, and highly esteemed among some men, mark gross ignorance of his revealed will, and must be abominable in his sight. If our moral virtue be the only, or primary condition, of our acceptance with God, and our only meetness for heaven, as some speak, then Christ hath died in vain, we have no need of his Spirit to form us after his image, or of divine revelation; for many mere heathens could boast of as much moral virtue as is, perhaps, to be found with such characters. It is well known, that in the language of ancient Greece and Rome, the term rendered virtue, imports no more than military prowess; and, as used in the New Testament, intends only one branch of the Christian temper and character, fortitude, or firmness of mind, in bearing trials, and resisting temptations.

In the writings of such, we find the term and phrases *regeneration*, or a being born again, or from above—putting off the old man with his deeds—and dying to sin, and the like, wholly confined to idolatrous heathens, and to the bigotted Jews, who crucified their King. They argue, that no such change, as is implied in these phrases, can be requisite in those who have been born of Christian parents, and live in a land professedly Christian; as if all that bear the name of Christian, were so pure by their natural birth, and mode of education, that they have no need of a second birth to fit them for heaven. But unluckily for the system of these men, the deeds of the old man, acts of disobedience to the

divine law, abound even in our supposed Christianized land, to evince that the old man may exist in professed Christians, or in what is called a Christian nation or world, as well as in bigotted Jews and idolatrous heathens, and with far greater aggravations. Our Lord argued with Nicodemus, "Except a man be born again," or *from above*, as the margin renders it, he cannot see the kingdom of God;" John iii. 3. His objection, "How can these things be?" a too common objection in such cases, procured him this answer, "Art thou a master of Israel, and knowest not these things?" verse 9, 10. But many now pretend to be masters of Israel, who not only shew their ignorance of these things, but give the great teacher sent from God, the lie, when he inculcates them, which Nicodemus did not.—A ship in a storm, without proper ballast, runs a double risk; and so does a professor without humility and grace. It is evident our Lord meant, that man indefinitely, or every man, must be born of the Spirit before he can be a fit subject of Messiah's kingdom; but certain characters presume to know better; for, according to them, only some men need such a change. Sentiments, flattering to human pride, are always opposite to the gospel of the grace of God.

On these words—"Christ Jesus, who gave himself a ransom for all," (1 Tim. ii. 6.) we have this note—"A ransom is a price paid for the deliverance of a captive; and the great end of Christ's life, and his dying in the cause of truth, was to persuade all men to renounce the slavery of sin and folly." What a poor evasive! Does this come up to the definition which the note gives of our Lord's giving himself a ransom for others? He that persuades others to renounce the slavery of sin and folly, may surely do all this, without laying down his life as a price paid for their deliverance from such a state of captivity. The price could not be paid to sin, folly, Satan, the sinner himself, or the world—by all of whom men are held captive; and hence the ransom must intend our Lord's death as a peculiar sacrifice, or sin-offering, accepted of God as a price, or condition of delivering his lawful captives, the captives that were legally bound, till the Son should set them free by the blood of the everlasting covenant; which was efficacious from the beginning in procuring this for all true believers.—Lamentable to think, that men professing Christianity should be such enemies to this way of salvation, that brings glory to God in the highest, and peace and good-will to men; and so lead themselves and others to trust to refuges of lies!

That expressive passage, Heb. i. 3. is faintly rendered—"Who being a ray of God's brightness, and an image of his perfections!" Every human being possesses more than a ray of God's brightness. The sun in the heavens emits countless millions of rays every moment, none of which possess the essential properties of that source of nature's light: but Christ remains alone, and always will, as the only brightness, effulgence, or shining forth of the Father's essential glory, and the only living image of his *substance*; for so the term rendered person literally means. 'An image of his perfections'—How defective the rendering! Can the image of a man beget a living child? but Christ is such an image of his Father's substance or essence, that he co-operates with him, by an actual agency, in his every work. Could he



otherwise "uphold all things by the word of his power?" The Greek phrase above rendered 'image of his perfections,' in our version—"the express image of his person," is literally "the *character* of his substance," or subsistence. If by character we understand the forming type, or the letter formed by it, how exact the resemblance between these two, in which respect they are one, and expressed by the same terms! Does not the impression on the wax possess what exactly corresponds to the whole engraving on the seal? Or if we take the term in the moral sense, as importing the continued actions of any individual, originating from, and corresponding to, his inward dispositions, so as to mark him out, to those who know him, by what we call his character, how expressive the term in this view! He is so the character of his Father, even of his substance, understanding that term in the philosophical sense, that those who see him, or have a proper knowledge of him, see the Father also, in the only sense in which he can be seen. But could such language be justly used, if he do not possess one single essential perfection of deity?

Heb. i. 6: is rendered—'And when it bringeth again the first-born into the world, it saith, and let all the messengers of God pay homage to him.' These messengers the translator makes, in a preceding verse, to be the prophets; but how did all these pay homage to Messiah, when brought into the world, in any proper sense of the phrase, or indeed in any sense in which they did not do it before? The note on this text furnishes a curious specimen of the art by which some attempt to evade plain truth.—'The Scripture, in the ninety-seventh Psalm, ver. 7. which speaks of David's return to his own land, after being driven out of it by his enemies, which is here (viz. Heb. i. 6.) the Scriptures bringing him into the world.' As the translator had made free above to change the pronoun *He*, which has God for its antecedent, into the impersonal pronoun *it*, 'when it bringeth,' &c. it saith,' referring this to the Scripture, to get quit of the force of this testimony in favour of our Lord's deity; so he makes the Scriptures to bring Messiah into the world, instead of making that the act of the Father, as the text asserts. Is there the least room to apply Psal. xcvi. 7. "Worship him all ye gods," to David on his return to his own land? In Heb. i. 5. it is undeniably evident that Messiah is intended, "Thou art my Son—I will be to him a Father, and he shall be to me a Son;" and then follows the charge, which the Father gave respecting him, on the occasion referred to, "And let all the angels of God worship him."

He adds, 'The reason of David's being called the first-born appears from Psal. lxxxix. 27. It is evident that the quotation in the text is applicable to Christ only by accommodation.' He errs in this, as he had erred before in making Judea to be called the world in the days of David, and his return to it from the territories of the enemies of Israel, to be a return to the world; whereas it was a return from the world to that land which was separated from it. The least attention to the context of the above passage may suffice to shew, that a greater than David is intended in the prediction;—that the things foretold of the First-born there spoken of, neither had, nor indeed could have, their full completion in that prince, as appears from the history of his reign. The princes of some of the surrounding nations paid tribute to David, and a still greater num-

ber to Solomon; but it is peculiar to Messiah to be King of kings and Lord of lords in every age; or, as the Father in his promise expresses it, "I will make or *constitute* him First-born, higher than the kings of the earth;" that is, universal Lord, or, as expressed, Isa. liv. 5. "the God of the whole earth." What pains are some at to put out Messiah's two eyes, the proper light of the Old and New Testament! But these renegade Christians will find, like their brethren the Philistines, that Jesus of Nazareth, whom they vilify and defy, hath power to avenge himself on all his enemies, and to pull down, like Samson, who was a figure of him in destroying Dagon's temple and his worshippers, the two main pillars on which their fabric rests, and to leave them overwhelmed in its ruins.

The editor of this mutilated version of the Bible gives his reason, in the introduction, for the liberty taken with the text, by qualifying and misrepresenting it by the frequent insertion of clauses, to make it speak the sentiments of the translator or editor;—'The words and sentences in Italics have been added for the sake of enabling the reader to catch the meaning of the original (he should have said of the editor) in the readiest and quickest manner.' From the few specimens given, let the reader judge whether interlarding the text, in the manner exemplified, has the effect here proposed, or the reverse. He adds, 'In a version strictly literal, they would not have been necessary.' Here we have his own concession, that by departing from the literal sense, which is certainly the just one, he has only darkened the counsels of heaven by words without knowledge, that he might the more easily make them speak his own sentiments. That our version, in general, is very literal, must be granted; and yet it makes good sense, and moves with that majesty which becomes the language of the King of heaven, without the help of such crutches.

Though much of this translation appears to be just, and though it gives a version of some passages preferable to that in the one in common use; yet the liberty taken in many places, too apparently with view to exclude proofs of the deity of our Lord; and other kindred doctrines, is like the dead fly in the box of precious ointment, or intermixing a fountain of sweet water with what is bitter and noxious, which more than counteracts the salutary quality of the other.—The editor appears to be one of those who deny the actual possession of evil spirits, of which we read in the New Testament, as may be seen by his notes; explaining such cases as merely the result of some bodily distemper, if not the actual existence of fallen angels; another discovery of the sages of modern times, who give proof of their existence by acting under their influence, and adopting and inculcating their devices. To deter such characters from vending to the world garbled copies of the Holy Scriptures, in which expressions and sentiments are designedly suppressed, or disguised and misrepresented by their own inventions, under the assumed title of an amply sufficient rule of faith and practice, let them read and ponder, Rev. xxii. 18, 19. The word of God will be found to be a burdensome stone to those who burden themselves with it, and attempt, in their way, to ease it of what they are pleased to deem its incumbrance, or to pare away what they treat as its noxious excrescence.—For my part, I scarce know how it is possible to offer the God of truth, speaking in his word, a greater insult.

Another expression in the Introduction ought not to be passed over without remark; 'The greatest care has been taken to retain what is amply sufficient for the faith and practice of every Christian.' How the editor could say so of his version, when whole books are left out in the Old and New Testament, and many chapters, and parts of chapters of others, is not a little surprising. Is not this plainly saying, that a great part of our Bible, which Christians have been all along taught to believe is the word of God, is quite unnecessary for the purposes of either faith or practice? for whatever is over being amply sufficient for these two purposes, is and must be superfluous. Does not such a bold assertion tax the wisdom of God in giving us such parts of Scripture as are thus pronounced quite unnecessary for such ends or purposes? If one man have a right to determine, that a great part of the sacred canon is quite unnecessary or useless for Christians, every other man has an equal right to use his judgment in discarding other parts; and, in that case, among them they would have a right to discard the whole. Has God thus left his word at the mercy of the sages of this world? Thus Mr Evanson, that modern apostle of the Gentiles, goes to work in purging the New Testament of what he has been pleased to pronounce spurious, till he has reduced it to a very small compass, and left every argument for its authenticity bleeding on the ground, so far as his unhallowed attempt could effect; having previously, with some others, from any thing which we can learn from his bold and impious undertaking, renounced the Old Testament as an Almanac out of date. Would it not be more fair and candid to put off the sheep's clothing at once, and appear undisguised Deists, whose consistency, compared to such, entitles them to some respect? For he that offends in one point, by infringing on the authority of any part of the sacred canon, is guilty of violating the whole; because he admits a principle, and acts upon it, which goes, in its native consequence, to the rejection of the whole sacred volume.

Only a few of the many passages that are justly liable to animadversion, have been selected; yet from these, as a sample, the reader may be able to form some judgment of the stock, and of the object of the publication. From such a short survey, can we forbear exclaiming—Treason! treason! The remarks made may serve to warn of the snake in the grass; for when the prophets that teach lies come to us in the form of angels, or messengers of light, and under this disguise make the professed oracles of truth, the vehicle of conveying the most dangerous errors to the public mind; it becomes an act of Christian charity, and an act of justice too, to warn men of their danger, that if they suffer themselves to be ensnared, they may have themselves only to blame. The motives of the editor, or venders of such productions, the author leaves to the great Searcher of hearts; but of their works, and their native tendency, every one, through whose hands they may happen to pass, has a right to judge, and to admonish others when he apprehends real danger; leaving the Public to judge of the reasons which he assigns for such conduct. The merit of the execution of what is retained in this selected version, is out of the question in these remarks; for the character given to the work by the editor,—'what is amply sufficient for the faith and practice of every Christian,' being confined to a part of divine reve-

lation, and a part of it too, so manufactured, affects the character which belongs only to the whole, and appears to sanction a principle that invalidates the sacred oracles in general.

## ATONEMENT.

The Lord knoweth the thoughts of the wise, that they are vain, 1 Cor. iii. 20.

So exceeding averse are many to the doctrine of the atonement, that they cannot bear the use of any term that has the least reference to it. Hence the word Surety, as applied to our Lord, is discarded from their vocabulary of words that are appropriated to religious subjects. The author recollects, that having been once in company with some gentlemen who were thus minded, the atonement came to be the subject of conversation. It was urged, that such a scheme totally destroyed the freedom of God's love, and made salvation to be extorted from the Father, only upon his receiving an adequate price, which, in their view, destroyed its very nature, or made it no favour, no free salvation, on his part, that such a scheme made the whole merit of it, in this respect, rest with the Son. This plea is usually urged by our opponents, but is wholly founded on a wrong view of the subject.

The author urged in reply, that the providing of the Saviour, as the surety of his people, and the acceptance of his death as an atoning sacrifice for their sins, wholly originated from the Father's love to his lost and ruined offspring, and afforded the brightest display of that love. To this one of the company shrewdly replied,—That reminds me of what a certain person told me, which he and I thought justly exposed the doctrine of the atonement to ridicule. His landlord sought a cautioner or surety for his rent, which he found; but after paying two years' rent, when the demand was renewed, and when the tenant remarked, Landlord, I think you may have confidence in myself by this time, having now paid you two rents; the latter replied,—I have passed my word never to set any of my houses without a cautioner; but give yourself no concern, I'll provide the surety myself. While this last remark produced a laugh, at the expence of the doctrine against which it was intended to militate—the author subjoined, Gentlemen, when you twice pay the whole debt of your sins, which you owe to divine justice, then you may demand the confidence of your Maker, and that you may be allowed to occupy his heavenly abode, in the faith that your following services will amply compensate all the rent he can demand in future. This put an end to the exhibition of their supposed triumph, and turned the conversation to some other subject.

Does not such a mode of arguing say, that the reason at bottom, which leads to it, is an high over-weening opinion of personal worth and excellence in the sight of God, which, in proportion as it exalts self

must degrade his character and claims? The very term surety implies, that the principal is thought by the other party to be deficient in wealth, to entitle him to credit in the sum in question, or wanting in real worth, to give claim to implicit confidence in his own bare word or personal security. Ask a person of reputed wealth and property a surety for a sum he owes, which is far within what he is allowed to be worth in the world, and he is perhaps instantly offended; or ask a man, who has an high opinion of his own probity, and whose claim to the character of an honest man is generally allowed, by all that know him, to produce a voucher for him, who shall pledge himself, in writing, that he shall see all the conditions, stipulated in a certain transaction, fulfilled, and you will see his feelings hurt at the proposal, and his resentment kindled, so that he will rather forego all the advantages in view than comply with such terms.

The Scriptures represent human guilt under the notion of a debt, yea, a debt which amounts, at least in some cases, to ten thousand talents, (Mat. vi. 12. xviii. 24.); but many either deny the justice of this representation, or persuade themselves, that God will remit this debt freely, or without the intervention of a third party, and that all that he can insist on, in regard of them, in consistence with his nature, character, and the revelation of his word, is professed repentance for past offences, and subsequent reformation. Is it any wonder that our Lord should declare, relative to those who are thus minded, that publicans and harlots shall enter into the kingdom of heaven before them? for such a frame of mind quite unfits for receiving the salvation of the gospel. These are the whole, that feel no need of the physician—the proud, whom God resists, and knows afar off; while he gives grace to the humble. Those that are full of themselves, he sends empty away. This is one strong objection that the author has to the Arian and Socinian views of the death of Christ, that they natively tend to, and indeed unhappily produce, a disposition the very reverse of that which the gospel requires in all who shall be saved by the faith of Jesus.

Such characters seem to forget our Lord's address to the church of Laodicea, which applies to many professors in every age; "Thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked," Rev. iii. 17. To adopt the publican's humble confession; "God be merciful to me a sinner," from their mode of reasoning, you would be led to think, they deem a low sneaking way of creeping into the divine favour, while the language of the Pharisee much better comports with their arguments. A pardon procured on such terms on our part, and coming to us through the medium of atonement, made with the blood of the true paschal Lamb, seems to lose, in their view, all its value; and humble confessions of guilt, of inward depravity, unbelief, and wanderings of heart from God—of defects even in the best duties, of the sins of holy things, and the like, are all regarded as the cant of a party, the language of hypocrisy and of enthusiasm, or of an overheated brain in the acts of a wild devotion.

Such antipathy do these views sometimes beget, to what we believe to be the only way of salvation, there not being two ways, that one of the

above persuasion, when exhorted to trust in the death of Christ, and derive comfort from his blood under the afflictions of life, of which he had his share, with apparent abhorrence replied—I would as soon trust to the death or blood of a dog ! The person in eye was a public teacher. As our Lord gave himself a ransom for all, (1 Tim. ii. 6.) gave his soul and body a price of redemption, or expiatory sacrifice, having suffered in both ; where shall we find in him an altar to sanctify his gift, if we deny him real deity ? Since that in which he suffered is called his heel, “Thou shalt bruise his heel,” Gen. iii. 15. the very lowest part of the body, if he have only humanity in him, then he possesses nothing superior to what is metaphorically called his heel, which trode on the earth—nothing more noble than that human nature, which was maltreated by the Jews. Allowing this figure may include his people, yet it certainly intends himself as man, in the first place, and shews, that in regard of his humanity, his Deity was, and is to him, what the head is in the human frame, in respect of the least noble parts of the body. In our Lord we find the three things that the law made necessary to every acceptable sin-offering, or propitiatory sacrifice, such an altar, to sanctify the gift, as God approved—his divine nature ; such a victim as the law prescribed—his true body and reasonable soul, and a qualified, consecrated Priest to offer the gift on the altar—himself, the great High-Priest of our profession, as Immanuel, who unites these two natures in his own person, and the dignity of whose person, and the excellency of whose office, gave infinite worth and efficacy to his sacrifice. In this sense many have understood Heb. ix. 14. “who, through the eternal Spirit, offered himself without spot to God ;” viewing the eternal Spirit here, as intending the divine nature of our blessed Lord, that so sanctified the gift of his human nature, as the true altar, that the one sacrifice thus offered is of infinite and endless efficacy.

Isa. lxiii. 9. Bishop Lowth renders, in his version, “It was not an envoy, nor an angel of his presence, that saved them : Through his love, and his indulgence, He himself redeemed them ;” he, their Redeemer, who says, in the preceding verse, according to that version, “Surely they are my people, children that will not prove false ; and he became their Saviour in all their distress.”

To compare small matters with great, may we not justly view Judah, in becoming surety to Jacob his father, for Benjamin, as in that transaction, a figure of our blessed Lord ; “Send the lad with me—I will be surety for him ; of my hand shalt thou require him : If I bring him not unto thee, and set him before thee, then let me bear the blame for ever ?” Gen. xliii. 9. To this he refers in the presence of the viceroy of Egypt, before he knew him to be his brother, and generously offers, at the close of his impressive speech, to forego his own liberty to recover that of Benjamin, in whose stead he voluntarily proposed to serve :—“For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now, therefore, I pray thee, let thy servant abide instead of the lad, a bondman to my lord ; and let the lad go up with his brethren.” Gen. xlv. 32, 33.

In Paul’s argument with Philemon, in behalf of his convert Onesimus, we find some farther illustration of this point ; “If he hath wronged

thee, or oweth thee ought, put that on mine account. I, Paul, hath written it with mine own hand, I will repay it," ver. 18, 19.—Let the reader connect these two cases, and he will thence have a tolerable view of the suretiship of our blessed Lord, who had the debt which we had contracted placed to his account, and gave his Father all the satisfaction necessary for it; and who also became a bondman to his Father, and a servant to his brethren, that he might make us free, who had forfeited our liberty, and, according to his engagements to his heavenly Father, present us all before him at length without spot, wrinkle, or any such thing. In consequence of the above, with what propriety will our Lord adopt the language put in his mouth, Heb. ii. 13. "Behold, I and the children which God hath given me!" Is there any thing in all this unworthy of God?

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## THE NECESSITY AND USE OF THE SCRIPTURES;

OR,

### AN ARGUMENT FOR THE BIBLE.

WERE mankind left in dismal starless night,  
 Uncheer'd, deserted, by the solar ray,  
 And, too, depriv'd of artificial light,  
 Hopeless of seeing one returning day—  
 What a dread dungeon would be earth around,  
 Begirt with damps, and sterilizing airs;  
 The wat'ry world in icy fetters bound,  
 All nature waste, of life and verdure bare!  
 Amid the gloom, how vain the pow'r to see?  
 The human eye might roll, but roll in vain;  
 An useless orb, all earth a blank would be,—  
 What late gave pleasure, would now gender pain:  
 So, void of vision, vital heat, and blind  
 To things celestial, which nor end nor fade,  
 Would be the mental eye,—the darksome mind,  
 Without the light and heat of Scripture aid.  
 Devoid of these, what is the inward man?  
 A barren wild, o'ercast with joyless gloom;  
 Its forlorn state, what tongue, what pen could scan!  
 Nought truly noble in that soil would bloom.

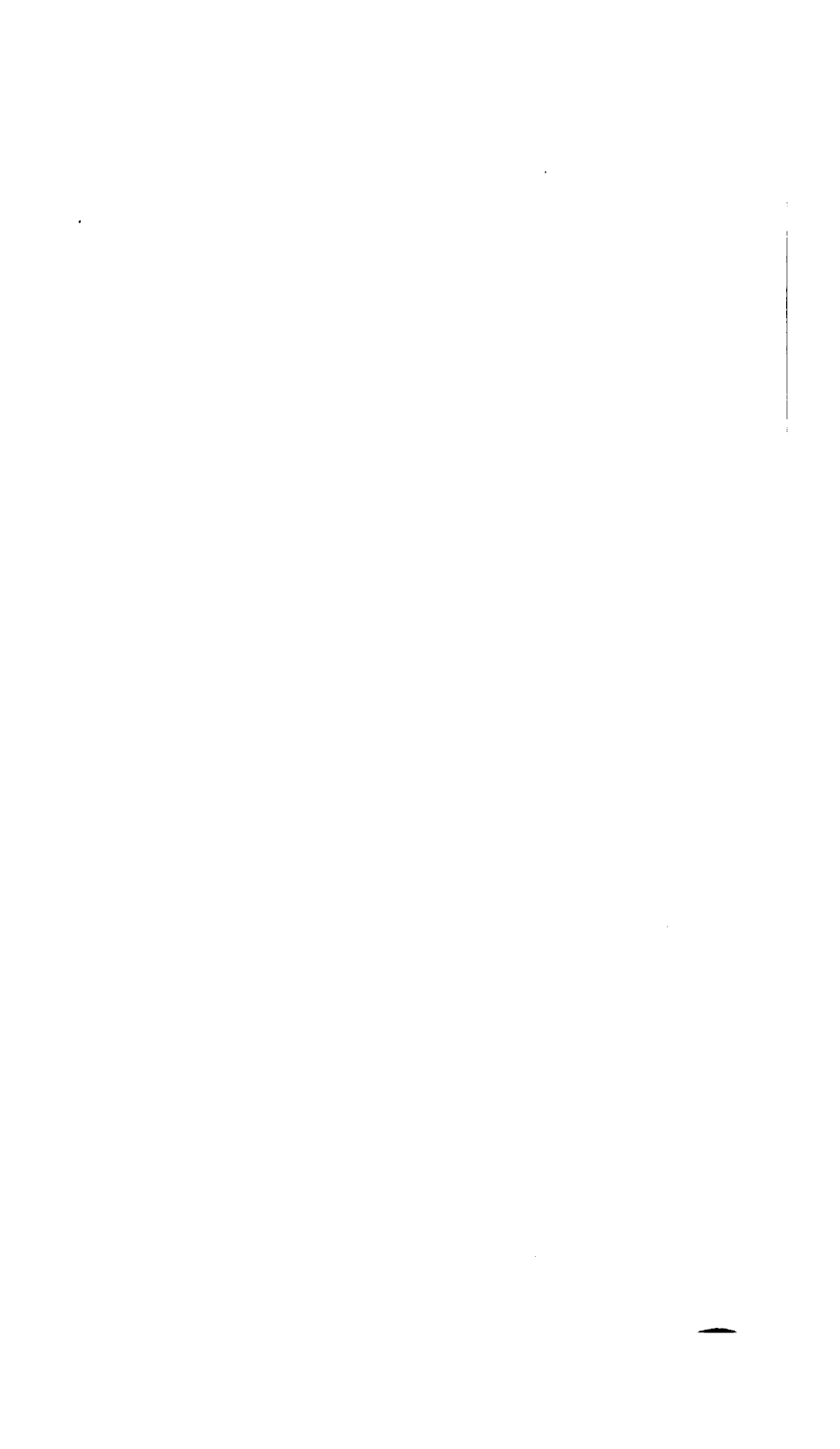
Your Bible prize, O Christians, nor be bold  
 To argue, proudly, its true sense away;  
 Here you have hid rich mines of precious gold,—  
 Here shines a light that guides to endless day.  
 Here's love reveal'd—the love of God to man,  
 With riches fraught, and happiness in store;  
 Adore, contemplate the thrice gen'rous plan,  
 And seek your bliss beyond life's stormy shore.  
 Would you thence profit, meditate and pray,  
 Digest its dictates into mental food,—  
 In this delight yourselves, by night, by day,  
 And then the word of life will do you good.  
 Be this your star to lead to Jesus' seat—  
 Your glass in which you still his glory view;  
 And thence be led to worship at his feet—  
 This homage due with ev'ry day renew.  
 Derive your hope from his atoning death—  
 His living pow'r to plead,—succeed your cause;  
 And be the Spirit your enliv'ning breath,  
 And by his aid observe your Maker's laws.  
 In Jesus' robes be it your aim to shine,  
 And glory in what he hath for you wrought;  
 So shall your claim to bliss be all divine,  
 And by the King your charms be daily sought.  
 In search of truth, be sure you error shun—  
 It eats like gangrene where it once bears away;  
 Truth's only seen by beams of its own sun—  
 These chase the shades of mental night away.  
 Thy blessing, Lord, on this weak task command,  
 Cause it dispel some shades of mental night;  
 By it reveal thine all-subduing hand,  
 And wide diffuse the beams of saving light.  
 In thy compassion all these minds relieve,  
 That labour under error's horrid gloom;  
 That such with joy may thy whole truth believe,  
 And in their heart each sacred plant may bloom.  
 While, like a flood, this foe o'er spreads the land,  
 And threats not few with its o'erwhelming stream,  
 From thy high throne pronounce the great command,  
 Bid truth prevail—on the benighted beam.  
 Our devious paths incur condensed woe;  
 Be, Lord, still clement to our guilty Isle;  
 Let true repentance in each bosom flow,  
 And grace destroy the deeds which now defile.

F I N I S .









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